

Radhasoami Dayal ki Daya Radhasoami Sahai

CORRESPONDENCE

With Certain

AMERICANS

During

INTERREGNUM

Following the Departure of

BABUJI MAHARAJ

Vol. 3

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CORRESPONDENCE
Vol. 3

(551)

R. S.

Soami Bagh, Agra (India)

January 11, 1962

My dear brother John de Verrier,

Your letter (No. 546) of January 2 to hand.

I would like to invite your attention to the initiation paper entitled "Surat Shabd Yoga or Bhajan". It would give you some idea about the light and refulgence of the purely spiritual regions.

FIFTH SPHERE — SAT LOK

The resplendence of each hair of Sat Purush exceeds the light of ten million suns and moons.

SIXTH SPHERE — ALAKH LOK

The resplendence of each hair of Alakh Purush exceeds the light of thousand million suns and moons.

SEVENTH SPHERE — AGAM LOK

The resplendence of each hair of Agam Purush exceeds the light of hundred thousand million suns and moons.

कोटि कोटि करुं बंदना अरब खरब डंडौत

Koti koti karun bandna arab kharab dandaut

Tr. :— I bow before Him ten million times, i. e.,
I bow before Sat Purush. I prostrate myself before

Him thousand million times, i. e., I prostrate myself before Alakh Purush. I prostrate hundred thousand million times, i. e., I prostrate before Agam Purush.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari

(552)

London
2nd March, 1962

Dear Sir,

Would you be kind enough to give me some information concerning a Sat Guru ?

I am most anxious to find a Perfect Master as the teachings of Radhasoami advise.

I already know much about the teachings of this Greatest Truth, but wish to find a Perfect Master. I have read the book "Radhasoami Mat Prakash" and am aware of the pictures of Huzur Maharaj and Soamiji. But there is no indication of a present living Perfect Master. Please tell me where I can find such a Master.

I most humbly beg you to give me some information as my need is very great and life is empty without this discovery.

Thank you,

Yours faithfully,
Mrs. A. M. Shackleford

(553)

R. S.

Soami Bagh, Agra (India)

March 7, 1962

Dear Madam,

Yours of the 2nd March to hand. A list of the books, available in English, is enclosed. Prices quoted in shillings include postage and packing charges. Books will be despatched by Registered Book-Post, surface mail.

This religion was founded by Soamiji Maharaj in 1861. He was the first Sant Sat Guru of the Faith. Hē was followed by Huzur Maharaj, Maharaj Saheb, Buaji Saheba and Babuji Maharaj. The last Sant Sat Guru Babuji Maharaj departed from this world in 1949. His successor, i. e., Sant Sat Guru of the time has not yet chosen to manifest Himself. We are at present passing through the period of inter-regnum, so to say.

You may unhesitatingly write to me and ask questions for the purpose of understanding the principles of the Faith. I will gladly answer your enquiries. But reading and studying the holy books is of prime importance.

With hearty Radhasoami,

Yours sincerely,
S. D. Maheshwari

(554)

London
23rd March, 1962

Dear Sir,

I thank you sincerely for your very prompt reply (No. 553) to my letter (No. 552) of the 2nd March.

Many of the books quoted by you are already in my possession; as I informed you I have already knowledge of the Radhasoami teachings from another branch originating from the teachings of Soamiji Maharaj. If you would be kind enough to give me a clearer explanation of the several Masters you named, I would be grateful. In the book "Radhasoami Mat Prakash", there are three illustrations. The first is of Shiv Dayal Singh — I presume He was the first Master and Founder of the Faith.

Also, in the teachings, we are told that without a **living Perfect Master** it is impossible for a disciple to make progress. What happens in the case of disciples who are initiated at Agra without a living Master ? Is it possible that if they persevere and are persistent in their meditations they will be fortunate enough to meet the Master within ?

Do you think that the next Sant Sat Guru will soon manifest Himself ? Please do let me know when He does. Meanwhile, I hear there are many inspired disciples of the Great Masters in Agra amongst your group. Could you ask that I desire most humbly to hear from any of them who would be willing to correspond with me ? I would be happy

to get comfort and encouragement in my efforts with my meditation, and I think that I am guided to make this request. I hope I do not trouble you too much with so many questions and requests, but life is empty without God's Grace for which I pray daily.

I thank you for your patience and kindness, and hope to take advantage of your offer that I may write to you with my questions etc.

I remain,
Very sincerely,
Mrs. A. M. S.

P. S. Are there any of Soamiji's disciples still living ?
Are there pictures of all the Masters besides the three given in the book "Radhasoami Mat Prakash" ?

Thank you.

(555)

R. S.

Soami Bagh, Agra (India)
March 27, 1962

Dear Madam,

Yours of 23rd March to hand. May I know the branch or group of the Radhasoami Faith with which you have been associated ? It is true that at present the Sant Sat Guru of the time is not manifest in Soami Bagh. But the initiation is sanctioned and/or given by the persons who have been

duly authorised to do so by the Central Administrative Council established by Maharaj Saheb, the third Sant Sat Guru. Hence those, who are initiated by Soami Bagh Satsang, will surely be saved. They will meet the Sant Sat Guru at proper time. They are on the right spiritual path. Initiation by one who is not a Sant Sat Guru or who has not been duly authorised is infructuous and useless. Under no circumstances is it advisable to accept any Tom, Dick and Harry as one's guru. If it is the Mauj of Radhasoami Dayal not to manifest Himself for some time, it must be for the spiritual welfare and benefit of His children, and we should submit to His Mauj. It is better to be without the true living Master than to accept a false living master, as he will take his disciple to hell along with himself. It is a thousand times better to remain without a guru than to have a false guru.

Manifestation of the Sant Sat Guru never takes place by any beat of drum or by public announcement, nor is it declared that such and such person is the Gurumukh. Manifestation is a slow and gradual process. There is no time limit for manifestation. It all depends upon His Mauj or the Divine Will. But there should not be the slightest doubt in that the Divine Current is present and will not be withdrawn from this plane, till the redemption of the entire creation has been effected. We hope the manifestation will be soon. We are all disciples of true Sant Sat Gurus. You may put any number of questions and may correspond as often as you wish. I will attend to all of your communications. But reading and studying of all the holy books is

essential. For real comfort and encouragement, you should daily read a few letters of Babuji Maharaj.

With hearty Radhasoami,

Yours sincerely,
S. D. Maheshwari

(556)

Radhasoami Sahai

Naples, Idaho
March 22, 1962

Dear Brother S. D. Maheshwari,

In December of 1961, just 4 months ago, I made a move to a different state, to live. Ever since that move, I have felt unsettled. I continually have the feeling that I would like to be on my own two feet, I would like to live alone and not be dependent on any one else. Since coming here I couldn't find a place to live, so I bought a 35 ft. trailer house to live in, but I still have to depend on some one for water and electricity. Of course I have worked and done house work etc. to pay for it, but there is still not proper privacy for meditation, too many worldly people, too much activity involved, so I am wondering if it would be wrong for me to seek something that I could do to make a living for myself and not be under obligation to some one else for my livelihood. I have to park the trailer in some one else's yard and that is to me as bondage to the soul. I have been trying to think of something that I

could do, that I could make a living by myself, but nothing comes to me that is really any good. Everything that I think of involves spending of all the cash I have and everything seems uncertain for me.

So I am wondering if it is wrong for me to try to find something for myself that I could do on my own. Some of the disciples used to say when I was in California to just *let it come about*. Is it true that I should not involve myself in any effort to find the right thing for me to do ? Should I just sit still and never try to think of anything but Radhasoami ? It seems to me if one has to make a living in this world one should get out and make the effort to do it.

I think of asking "Radhasoami" what is the right thing for me to do that I could make my own living with. Should we not include Radhasoami in everything that we have to do, mental, physical and spiritual ?

But disciples of California confused me by saying "don't do anything, just let it come about." Does Radhasoami just drop everything in our laps, without making any effort to find it ? I know and realize that every time we make an effort, that is a desire, and we should curb all desires, because every desire is an obstacle between myself and Radhasoami, but I can't understand how one ever stands on one's own two feet in this world without being involved at least in some. I thought of purchasing a small place and raising strawberries and other small berries and just to advertise and let people know I have them for sale. In that way I figure I could make enough

for my own living for myself. I understand I would have to go out and purchase a piece of property and also the equipment to do the work in raising the berries and packaging them to get ready for selling them. The idea of course is a desire but what can one do in this world to make a living without having a desire ? I would not think of engaging myself in too much work and leave my spiritual work undone. I would, however, like to spend the full twenty-four hours a day in just Radhasoami. It doesn't seem, like that is for me. I know of disciples who have retired, and spend all day in meditation day after day and I too would like to be able to do the same thing, but the circumstances of my life don't prove out that way. There is always something that is in the way to keep me from it. So the best I can do for my spiritual benefit is to keep away as much as possible from so much conversation with worldly people and when I am living close to them it is impossible, so that is the reason. I have tried to think of something that I could live alone and still make my own living. Is it wrong ? Or should I just continue to fall into every event that these worldly people think up for me to do ? They would like for me to stay here and work for them. But I would gain in spiritual benefit if I could live alone, but of course that is my view point. How can I know whether that is also the view point of my beloved Radhasoami ? One hates to spend all the money one has and then find out later that it was the wrong thing to do, which often happens if one doesn't make sure of all the actions that one performed. Please re-read this

letter and try as best you can to answer so that I will understand. Other disciples confuse me sometimes as to the methods we should take in Radhasoami Faith. I am very grateful for your letters and although they may seem trivial to you, they are large boulders to me. With a loving blessing of Radhasoami to you,

I remain,
(Miss) H. V. L.

(557)

R. S.

Soami Bagh, Agra (India)
March 30, 1962

My dear sister,

Yours of March 22 to hand. Some desires are good, while others are bad. Some are necessary, others are unnecessary. Desire to approach the Supreme Father should be fondly cherished and strengthened. It is a healthy desire, from the spiritual point of view. Desire for the necessities of life are proper and necessary. Desire for the vanities and fleeting pleasures of the world should, of course, be checked and curbed. Make all legitimate efforts to gain legitimate objects. Of course, leave the result of your efforts to the Mauj of Radhasoami Dayal, i. e., whatever the result, you should be prepared to accept it as the Mauj of Radhasoami Dayal. The Grace of Radhasoami Dayal will manifest itself only through the normal and legitimate efforts. Dependence upon the Mauj of Radhasoami Dayal

does not mean relinquishing all efforts for the maintenance of yourself and your dependants. When ill, expert treatment should be resorted to and the Grace of Radhasoami Dayal will manifest itself only through the ordinary process of treatment. Every desire is not necessarily an obstacle between yourself and your Creator.

You should pay as much time and attention as is really necessary to your worldly duties and affairs. It is not proper to just sit still and never to try to think of anything. You should move out and make proper and legitimate efforts to earn your livelihood. Act as your good sense dictates and leave the result to the Mauj of Radhasoami Dayal who alone knows what is best in your interest. If you consider that you will be able to straighten and smooth your temporal matters by the adoption of the new business or work referred to in your letter under reply, you may do so.

In whatever circumstances and environment you have been put, think that it is His ordainment for you, at least for the time being. When it is His Mauj, your efforts will bear fruit and bring about the change you desire. Rest assured that the Supreme Father is ever watchful of your spiritual as well as temporal interests. Nothing will hinder your spiritual progress although it may not be apparent to you.

During the course of your daily routine work and the discharge of your duties, you have necessarily to come in contact with worldly people. Such associations are not harmful provided you take care to reduce them to the minimum necessary. When

proper privacy for meditation is not available, you may perform the practice of Sumiran (repetition of the Holy Name RADHASOAMI) lying down as if in sleep. People do not disturb others in their sleep.

There is no harm in making proper and legitimate efforts to improve your financial position. In whatever you do, remember, repeat and utter RADHASOAMI as often as possible.

It is absurd to think that you can spend all the time in meditation. If you can daily devote three or even two hours to reading and studying of the holy books, and the performance of Sumiran, Dhyan and Bhajan, it would be enough for the present. More time should be devoted to Sumiran than to Dhyan and Bhajan. Even those, who are retired and have not to do any work for earning their livelihood, cannot fruitfully devote all their time to the Parmarthi pursuits. They too require some sort of worldly engagements.

“A devotee should always adopt a middle course. If he devotes his entire time to the spiritual exercises, and does not give his mind the necessary food, he may become unbalanced or insane. The mind will be like a prisoner in a solitary cell. It might revolt, and all devotional practices may come to a standstill. It is always advisable for a devotee to give his mind sufficient occupation and scope for its legitimate activities and amusement. It should not, however, be allowed to go unbridled.

Livelihood must always be earned by honest and fair means. To live upon charity is also not conducive to spiritual progress. Honest and innocent occupation, for a reasonable time, is always good for spiritual uplift and regeneration". (Paragraph 819, Teachings of Radhasoami Faith based on Babuji Maharaj's Discourses).

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari

(558)

Jullundur City
30-3-62

My most beloved Brother,

I received your letter of 22nd instant and registered parcel containing the book "Correspondence with Certain Americans, Volume II". I have gone through about 150 pages. It is simply wonderful and enlightening. I find myself absorbed in it when I read it. Though religious books are generally dry, I read it like fiction. Sometime I curse myself that I, being here, do not have this much knowledge and study. How deeply these Americans have touched the subject. I am surprised to note how much they are interested in our Sublime Faith. Your correspondence with sister Wava Sanderson is very elaborate. I think this is not the last volume. I wish it will be followed by many. What yeoman service

you have done ! You are sure to be graced by Radhasoami Dayal.

With hearty Radhasoami to self and others,

Yours affectionately,

K. K. Kalia

(559)

Radhasoami

Varanasi

13-4-62

Respected Babu Santdasji,

Hearty Radhasoami and Koti¹ Koti Bandagis² at the Holy Palang³ of Param Purush Puran Dhani Babuji Maharaj. I have already informed about the receipt of the book. I have begun reading the same. The book is an eye-opener and I have come to know many subtleties which I never before thought about. I may have to read the book several times before I will grasp the contents. You are aware that we are dull to understand matters spiritual except by intuition. Really the Americans are very searching and meditative and they do not accept things unless scientifically proved. Our case is otherwise. We take things at their face value when coming from authoritative source. However, the 1st and 2nd volumes have to be read and re-read.

All is well here. With our renewed Radhasoami
to you all,

Yours affectionately,
Murari Mohan Dey

(Member of the Central Administrative
Council, Soami Bagh, Agra)

(560)

Allahabad
16-4-62

My dear brother Maheshwariji,

Radhasoami. I acknowledge with deep gratitude the receipt of the English Book so kindly sent by you. It is the second volume of the "Correspondence with Americans". I shall certainly go through the book slowly and am sure to profit by it spiritually. You have really conferred a great boon on persons having only a modicum of knowledge of Hindi, by publishing the books in English language so that gems of spiritual truths may come to their knowledge. Our heartfelt thanks are due to you for this great benefit given to us.

I hope you are all well along with other brother Satsangis. May you ever remain under the benign Grace and Protection of Supreme Father Radhasoami Dayal. Radhasoami to you and other brothers.

Yours fraternally,
B. C. Das

Retired Professor of Physics
University of Allahabad

(561)

London
3rd April, 1962

Dear Sir,

Once again, my grateful thanks for your prompt attention (No. 553) and the interest you have shown in dealing with my questions and enquiries. Thank you.

I was very pleased to get the Geneological Tree of the Gurus. It was the first time I had had a clarification of the origin and branches.

To give account of myself, I am connected with the Beas Group and was initiated in London by the agent here, through the kind consent of the present master, Maharaj Charan Singh. A few weeks after my initiation, I was so anxious to visit India that I was prepared to sell everything I possessed to fulfil the wish. I was fortunate that the means were very soon provided and I visited the Dera in 1959. I was shown great kindness and hospitality by the master and many sisters and brothers.

Before leaving the Dera, I bought the book "Radhasoami Mat Prakash", and when I returned to London, I had a great desire to get in touch with your branch at Agra. This desire has persisted for three years, and eventually I had the urge to write immediately.

It would have been difficult for me to explain this urge, but your letter has made explanation not necessary and I ask you to excuse me from giving reasons, as I hardly know them myself.

I read your letter several times to digest each paragraph.

I was particularly interested to learn that although the Soami Bagh Group has not a living Sant Sat Guru, yet all initiated will receive salvation. Then, this would mean that those who are favoured will encounter the radiant form of the Master within. Who then would be the Master ? Is it correct to say that Huzur Soamiji Maharaj keeps watch on all his flock ? Also, I have noted with great interest a point which I have on numerous occasions pondered.

You say that there is only one Sant Sat Guru at a time who is the Incarnation of the Supreme Father. Yet in the Radhasoami Faith there are so many branches with masters who are acclaimed to be Sant Sat Gurus ; and if not, then is it the will of the Supreme Father that His work be carried on by His chosen in the same way ? What chances have the disciples initiated of all these other branches which exist today ?

I felt this was so, hence my humble enquiry as to whether there now was a living Perfect Master or Sant Sat Guru.

I know that the Radhasoami teaching is the greatest existing Truth of the age and the only way to salvation. So cannot rest until I am worthy of salvation.

The book "Radhasoami Faith : History & Tenets" has not been read by me but I was under the impression that it was one and the same as "Light on Sant Mat". I will endeavour to get

“History & Tenets” from the gentleman you have suggested, but would be grateful if you could send me a copy when one is available for sale. I have the book ‘Sar Bachan’, also “Correspondence with Certain Americans” in pamphlet form written by Baba Sawan Singh Maharaj and also letters written by his master, Baba Jaimal Singh. Please send me all the books available and I will send the money through the Bank as previously. I do hope you have now received my remittance.

It will be a great pleasure to have “History & Tenets” with the pictures of the Masters. of the parent line.

My enthusiasm makes my letter rather sketchy, but I cannot express my gratitude for your great kindness, patience and tolerance, and I am very happy to be able to take advantage of your invitation to write at any time. I have a son who is just seventeen. He is also an ardent seeker though not yet initiated. We look forward to any advice you may see fit to give us.

Radhasoami,

Most sincerely,
A. M. S.

(562)

R. S.

Soami Bagh, Agra (India)
April 10, 1962

Dear Madam,

Yours of 3rd April. I am sorry to learn that you were not advised to visit Agra and pay your homage

and respects to the Holy Samadh of Soamiji Maharaj, the August Founder of the Radhasoami Faith, during your trip to India in 1959. But fortunately you had an occasion to read the book "Radhasoami Mat Prakash" which has eventually led you to Soami Bagh, the parent Satsang. All Sant Sat Gurus are the Incarnations of the same Supreme Father Radhasoami Dayal. Therefore, their internal or Shabd or Radiant forms are all same and similar. Even their outward or physical forms bear some resemblance, especially their eyes and forehead. At the time of death of sincere devotees who have been initiated by the true Sant Sat Guru of the time or under proper authority, the Sant Sat Guru of the time will appear to them in the form they can recognise Him as their Redeemer.

"All those who have taken the Supreme Father's protection should place their entire trust that He will not only appear to them at the time of death and help them on that occasion (that He will do in every case of His follower's death), but He will even before that time, through His mercy, appear to them and help them who love Him." (Letter No. 34, page 58, Holy Epistles, Part I.)

True and complete salvation (mark the words "true and comple") can only be attained through a true and real Sant Sat Guru of the time, and there is one and only one Sant Sat Guru at a time (vide Bachan No. 14, Part 2, Sar Bachan Prose). Those of the numerous disciples of various so-called gurus

or masters, who are sincere and have a strong and true yearning for meeting the true Supreme Father, will, somehow or the other, be attracted to the true Sant Sat Guru either in this life or in the next, and thus they too would begin their work of salvation. All these and such other points have already been dealt with elaborately in my two books (1) Radhasoami Faith : History & Tenets, and (2) Correspondence with Certain Americans, Vol. I.

Mr. McQuinn is a very nice soul and a devout Parmarthi. He was also a disciple of Beas and had visited Beas in 1955. He was also in the same predicament in which you find yourself now. You may write to him and he will give you suitable replies. Baba Sawan Singh's "Correspondence" is different from "Correspondence with Certain Americans, Vol. I". You have read Beas books. Now you read Soami Bagh literature and see yourself what is what. When you have read all of our books, then only you should put questions, so that there may not be any duplication of work.

With hearty Radhasoami to you and your son,

Yours sincerely,
S. D. Maheshwari

(563)

Radhasoami

San Marcos, Calif.
April 9, 1962

Dear Beloved Sant Das,

The Vol. 2 of "Correspondence" came by air mail, and we have just finished reading it, has been

most gratifying to us and the thought has come to us that Dayal Bagh will find much in it to substantiate what was written in Vol. I, which they did not like. You have been most frank in inserting the mms. of 'Truth Unveiled' which will be disconcerting to the opposition. At least Vol. 2 does not smack of any fear on your part that the opposition has a particle of ground upon which to base their false claims against you, or Soami Bagh. Have just received the following letter from an enquirer of Radhasoami Faith to whom we loaned a copy of Vol. I "Correspondence" and since then she has bought about all of our Soami Bagh books :—

"The books were received this morning in good condition. Thank you. Most sincerely do I appreciate the loan of this book ("Correspondence" Vol. I). Have read it twice through, slowly and carefully, and have made some notes. Please do not forget to send me one when available. I really believe that it has done more than anything read so far, to clarify many things. Mr. Maheshwari is marvellous in the simple, yet logical way he expresses profound truths. It is almost "uncanny" how rapidly, every day, many "stumbling-blocks" are disappearing. Again thank you. One day before too long, I think I shall be writing you a "letter". I want to be sure of what I am doing."

I think she refers to applying for initiation. Received letter from Frank Young :—

“It was a pleasure to have met you both and to attend Satsang in your lovely home. I really enjoyed the readings from the Holy Books and listening to the discussions and the explanations given out at various times. This was the most peaceful Satsang that I have ever attended, and what a relief from tension that I formerly experienced in Ruhani Satsang.”

Correspondence Vol. 2 will be a fine addition to the Soami Bagh books and will be relished by the Satsangis too. Thanks to Radhasoami through you.

By the way, our next Satsang-Bhandara will be held here on April 29, Sunday. We appreciated the new tape of male chanting from Mr. Thakkar. If any future tape of chanting is anticipated (which we hope there will be) could you or Mr. Thakkar translate one of the Shabds chanted, into English for us? We find the chanting gives us a gratifying uplift direct from Soami Bagh and in this last tape especially as it was made in the room of Babuji Maharaj.

Florence joins me in sending you our heartiest Radhasoami.

Affectionately yours,
Herbert

R. S.

Dear brother Satsangi Sant Das,

It is a real blessing to have the 2nd Vol. of Correspondence here with us. Thanks so very much.

I so thoroughly thank our Supreme Creator, Merciful Radhasoami, for the great, great privilege of having these books, and am thankful too, that my capacity is extended enough to comprehend this gorgeous truth. Words can hardly express my appreciation.

It was good news when you wrote of your wife being again healed. Thoughts of her welfare often fill my mind. Please give her our best.

Thank Radhasoami,

Affectionately,
Sister Florence

(564)

London
17th April, 1962

Dear Mr. Maheshwari,

I have looked forward to your letters with great appreciation and gratitude, and once again I thank you, for your letters have inspired me to greater effort and enthusiasm, and I consider myself truly fortunate to have finally made the move to write to you after three years of considering the necessity to do so.

Further, I was extremely happy to learn that you are the (author) writer of these very great books which have brought and continue to bring knowledge and salvation to so many seekers of the Truth. It seems that the Truth and those who preach the Truth become victims of persecution at some time or the

other, but knowing that your welfare and work are supervised by our Lord and Master, you are in no way disturbed. I also offer my humble prayers that all will be well soon.

I thank you for your replies to my many questions, and also for the books you are sending and have sent to me. I look forward to their arrival and will reserve further questions (which might be unnecessary) until I have digested the contents of a few books.

Everything you have said to me has been carefully noted with deep and sincere gratitude. I shall write again as soon as I have read a book and keep you informed of the progress I make with them.

Meanwhile my son joins me in sending our loving Radhasoami to you and other brothers and sisters at Soami Bagh.

With best wishes,

Yours sincerely,
A. M. S.

(565)

R. S.

Radhasoami

On the 5th April, the new Publication "Correspondence", Vol. 2, arrived via air mail in perfect condition. Thanks very kindly for the thoughtful consideration. That same morning a pleasant feeling enveloped me and proceeded to read and finished it late that night.

Some of my observations were in the area of the precision of the replies that were sent to all. They are sharp, clear, and nothing can be added to or subtracted from them. Sort of an open and closed case. The declarations and the specifics, plus the various examples and proofs that are submitted without fear or hypothetics, easily lead the reader to the recognizable conclusion that Soami Bagh is the true and original headquarters of the Radhasoami Faith. It makes it very clear to the reader, leaving no doubts as to why the rest are pseudos.

I thank the Supreme Father Babuji Maharaj for having in my possession these priceless publications. They are considered by me as coming from His Darbar of Love, Purity and Truth. And pray I am found worthy to be His instrument, that the writings of the holy books may also *be enshrined in the book of my heart*, and visit His Holy Samadh at Soami Bagh.

The Parshad arrived in perfect condition. All in our family wish to express our sincerest thanks for having in our possession this Blessed Gift. When we are together at dinner, before eating we partake of Parshad, and folding hands we repeat the holy Name Radhasoami, and pray for the Mauj of the Supreme Father Babuji Maharaj.

After receiving the Parshad, a trip was made to Detroit and visited all the Satsangis except brother Bouklias. But gave Bro. Samos a double portion so as to give a portion to Bouklias, for they meet often.

Last week we received a pleasant surprise. Samos paid us a visit and also brought us some Parshad,

which he had just received from Soami Bagh. We had supper and talked about various topics in the letters and the holy books, and expressed our blessings for being Radhasoamists of Soami Bagh. At about eleven that night I drove him home. He had also showed us some letters that Bouklias had received, and left them with us to study and to return them in a week or so.

I am doing the best I can in my devotional practices. My practices come in cycles, that is some days more time is devoted than at others. Also notice that at certain times of the day certain types of thoughts seem to challenge me and try to usurp control, and at that moment forgetting to repeat the holy Name Radhasoami, find myself manifesting actions which are unbecoming of a Satsangi. Makes me feel sort of ashamed of myself. I do now have a good realization that without the Mauj of the Supreme Father Babuji Maharaj, all my efforts are useless. It surely is a mystery as to how they trick me. Time after time my attention drifts to where I don't want it to go. At times, after reading the holy books, and seemingly having a good grasp of the meaning, the moment the book is closed, and try to think of the topic, the retention of the meaning seems to slip from me. This too is a mystery.

My son Frank was trying to interrupt me with questions while I was reading Correspondence Vol. 2, not blaming him for trying to divert my attention, asked him to put in writing what he wants to tell. Enclosed find the letter he wrote to me. It appears that it has depth and is earnest of the subject. It was consoling.

Hope all's well with the family.

Heartiest Radhasoami
William Collias

(566)

There are thousands of thoughts floating around in the air which come from living human beings and spirits without bodies.

Now these thoughts cause us to do many funny things, some of them good and some of them bad. All of these thoughts are our environment and this environment makes our personality. Everybody has a different personality. But this personality may not be all ours, why, because we have not taught our minds not to pick up other peoples' thoughts. Every phrase, picture, or scene, is recorded in our sub-conscious. Every little detail is recorded there. We may remember the big things that happen to us for a long time, but the little intimate details we forget almost immediately. Now say that John did something wrong and because of this, Tom got mad at him and said to himself, "I don't like John any more", although in a few hours everything is forgotten, and although Tom didn't really mean this, the next time he saw John, his body and mind recoiled from him. Tom didn't know why he did this, but if he would have remembered a couple of weeks back when he said to himself, "I don't like John", he would have known the answer. The answer is, of course, that his mind recorded this

phrase and sent this message to the conscious mind which instantly reacts in the way the phrase wants it to. This is why we must guard and teach ourselves and our minds not to take in these thoughts which influence our personality.

Now you may want to know how does the mind pick up these impulses. Well to put it very simply the mind is like a radio receiver. The antenna, which is the mind, picks up these radio signals or thoughts. Next comes the condenser which picks certain thoughts. Your mind doesn't have a button to which you can pick different channels or thoughts, but your tuner is the frame of mind you are in. If you are happy and content like you should be, you will pick up all the good thoughts or channels, but if you are mad or depressed, your mind will pick up all the bad or low channels or thoughts. Next there is the reproducer, it makes the thought good or bad, changes this thought, so our senses can understand it, after which we may take or reject the thought, but don't forget. Although we may reject this thought from our conscious mind, it is already recorded for ever in our sub-conscious. This is why you become like the people you hang around with. Because they send you thoughts, good or bad, which register in your sub-conscious. If they are bad you wonder why you become bad. Why, because their bad thoughts, which is your environment, are registering on your sub-conscious, which affects your mind, which controls your personality. But we have got a little bit off the subject. Next comes the detector, it amplifies the thought. For instance, if I stood at one

corner of the room and concentrated all my thought-power on that one boy on the other side of the room, he is going to know that I am in the room. In another case if you have got a good thought, concentrate your power on keeping that thought.

(567)

London
7th May, 1962

Dear Mr. Maheshwari,

May I take the opportunity here of asking a most important question ?

I had wondered why the words and methods of initiation were different in the Soami Bagh group from those at Beas, since the original initiation was given by Soamiji Maharaj. Were the five holy names also given by Him ? This question has puzzled me for quite some time, and I would be thankful if you could explain it to me.

Perhaps some day my son and I may be worthy of initiation and be members of your group ? My son Lloyd is now seventeen, but has had the same spiritual thirst since a little boy, as I had in my youth.

I hope to write again soon and meanwhile we send our sincere Radhasoami greetings. Best wishes.

A. M. S.

(568)

R. S.

Soami Bagh, Agra (India)
May 11, 1962

Dear Madam,

Yours of May 7th to hand.

Soamiji Maharaj's teaching is one, but different people have interpreted it in different ways and that is the cause of so many groups and sects in Radhasoami Faith. These things have been very elaborately dealt with in "Radhasoami Faith : History & Tenets" and "Correspondence with Certain Americans, Vol. I and II". Besides, I am writing about a score of articles on this and other connected topics which are being sent to Mr. McQuinn. By the time you finish reading all the books, this series will be over, and I will send you a complete copy of the same. It would make the matters crystal clear and leave no doubt in your mind as to what is to be accepted and what is to be discarded. May I know a little about the nature of the work you are engaged in ? What does your son do ? Is he studying ? If so, for what ? or Is he employed somewhere ?

With hearty Radhasoami to you and your son,

Yours sincerely,
S. D. Maheshwari

(569)

London

16th May, 1962

Dear Mr. Maheshwari,

Many thanks for your last letter, received yesterday, and I was also delighted to receive two of the books posted by you — “Sar Bachan” and “Discourses on Radhasoami Faith” which I am at present reading. I was happy to see the pictures of the four Masters within the book as I was previously not sure of the names.

We were brought up as Christians and since my second visit to this country fifteen and a half years ago, I have joined many Christian and philosophical societies. When I came across the Radhasoami teachings in 1958, I knew that my search was over. My son, who had joined me in my search since he was eight years old, also realised that this was the only Truth. I was initiated same year (1958) by the Sant Mat representative here, by the very noble Colonel Sanders, a disciple of Baba Sawan Singh Maharaj. My son, though not initiated, was given the word, and does 15 minutes meditation, each day, apart from a few minutes whenever he has the inclination to do so.

This, I believe, gives a little picture of our background.

My son and I send our greetings.

Radhasoami

Yours sincerely,
A. M. S.

(570)

London
24th May, 1962

Dear Sant Das Maheshwari,

This is just a short note to thank you very much and to acknowledge receipt of the books.

I have been quite overwhelmed with the possession of these treasures and in my happiness cannot make up my mind which to read first. It seemed, however, more appropriate to commence with "A Solace to Satsangis" as I needed so very much, a little comfort and encouragement. I have however taken glances at all the others.

I live only to receive the Grace and the Love of the Merciful Radhasoami, although I am totally unworthy. We shall pray each day that the Perfect Sat Guru manifests Himself soon so that we may be blessed by being able to sit at His Feet.

May I write again soon when I can think more coherently? Meanwhile I shall settle down to the enjoyment of my books. I am most happy and very grateful to you.

We send you our sincere good wishes.

Radhasoami
A. M. S.

(571)London
3rd June, 1962

Dear Mr. Sant Das Maheshwari,

Thank you very much for your last letter, and the consolation and comfort of your words. I am happy

that the past is a closed book and I was fortunate enough to be directed to the Truth, which has been more valuable to me since most of my lessons have been learnt through bitter experiences in this lifetime.

I am grateful for your very instructive words, and will, I know, find many answers in the books I am concentrating at present. When I am very quiet, however, I have one or two rather important questions I would like to ask.

My son and I send our Radhasoami Greetings.

A. M. S.

(572)

Radhasoami

San Marcos, Calif.

May 31, 1962

Dear Beloved Sant Das,

We are experimenting with another activity for Satsang. Instead of having someone take over the Satsang and try to give out his or her interpretation of what the Holy Books admonish Parmarthi, we are selecting interesting Discourses or parts of Discourses and putting them on tape to be used at the Satsang. Also we read from the Holy Books and then if there is anyone who has an interesting comment to make on what is read or taped, he is welcome to make the comment but NO ARGUMENTS. This aids in preventing wrong conclusions from being accepted by the Satsangis which very

often follows when someone tries to give a discourse of his or her own. When it comes from the Holy Books, each Satsangi can draw his own conclusions which cannot be very far astray from the meaning intended by the Sant Sat Guru who gave out the Discourses. So far this plan has met with enthusiastic response and all have received much benefit. If we had a Sant Sat Guru here, of course, His Discourse would be all that we need. When the Discourse comes from the tape-recording the personal effect of the speaker is eliminated quite a bit and seems to be more interesting. Have recorded, last night, your composition "A Brief Description of Radhasoami Faith" and note that we should get permission from you to use it ; of course, this will not be used for any purpose other than for Satsang.

Florence joins me in sending you and all of your family a sincere Radhasoami.

Affectionately yours,
Herbert

(573)

Berkeley, Calif.
June 9, 1962

My dear brother Sant Das,

Sometime ago I sent to Brother Herbert a request for an explanation of the following from Sar Bachan (Prose) Part I, on Page 59, Bachan 54, "The past Sants, gurus, incarnations, prophets and gods cannot offer guidance now nor can they show their

Nij Rup (Real Form). Therefore, a seeker cannot have genuine faith in and love for them. Even if there be real love, there will be no progress and he will remain as he was. At the most, there will be some purification of the mind, but the seat of spirit would remain unchanged, i. e., the spirit would not be elevated". His answer was for me to read and study certain passages in Phelp's Notes, which I did a number of times. At the same time he suggested that I send this same request to you for your explanation.

At this time I have come across another passage in Sar Bachan (Prose) Part II, on page 101, Bachan 43, as follows : "If you want to enjoy the bliss of Shabd, then you should take only one meal a day. And those who take meals twice or thrice every day shall never get the bliss of Shabd". In my case, I have a good breakfast ; then at noon eat an apple and a few dates ; and at supper time only a light meal followed sometime later with a cup of tea (a combination of Peppermint Leaves, Rose Hips and Orange Blossoms) with three oatmeal cookies (baked without any eggs). This is now the 13th year that I have followed a strict meatless, no eggs and no liquor diet. Also don't smoke or have any bad habits. Yet, I do enjoy the Holy Books and try to follow the rules as laid out for me.

Best wishes to you and your family with a hearty Radhasoami.

Affectionately,
F. M. Young

(574)

R. S.

Soami Bagh, Agra (India)
June 15, 1962

My dear brother Frank Young,

Yours of June 9 to hand.

Regarding the passage at page 59, Part I, Sar Bachan Prose, I do not see anything which requires an explanation. All is very clear. It stresses the necessity and importance of a living perfect Guru.

Regarding the passage at page 101, Part II, Sar Bachan Prose, reducing one's diet by one-fourth is enough. The idea is that the stomach should not be loaded or heavy. It should always be light, in order that one can apply oneself to Sumiran, Dhyan and Bhajan. In the beginning, one has to make effort, but when there is really some inward or upward progress, diet and sleep will automatically be reduced. To one who is in enjoyment of spiritual bliss, the food and drink of this world will appear as poison. One will then hardly relish the food and drink of this plane. This detachment will come slowly and gradually. There can be no haste in this matter. If this state supervenes, one will feel as if he were a stranger in this world. Radhasoami Dayal knows when one is fit for such a grace. He is preparing all His children for the conferment of this grace. Go on applying yourself to the performance of the Parmarthi pursuits as best and as much

as you can. Have complete faith in His grace and mercy.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari

(575)

London
13th June, 1962

Dear Mr. Sant Das,

Many thanks for your letter received yesterday.

I shall try to resist asking further questions until I have read most of my books, as I already feel sure that most questions are covered within these books. There is, however, one important question I would like to ask now, if I may. With very great effort, love and perseverance, is it possible for a disciple without a Master to be initiated within by the Perfect Master? Perhaps one who has already departed from this world? And if this is possible, would the initiate also be presented with the person who initiated him, to make sure that he was not being deceived within? (although the repetition of the Holy Name should be sufficient proof).

Please do not write immediately to answer this question as I shall be writing again in a few days' time to give you more information about the book. I do not wish to waste your time.

My son and I send you greetings. Radhasoami.

Sincerely,
A. M. S.

(576)

Forest Grove, Oregon
May 9, 1962

Dear Mr. and Mrs. McQuinn,

As you may recall from an early letter, a great stumbling-block to me was the "manifestation of the Supreme Father thru or in the Sant Sat Guru". I followed the advice you gave me, and as I have continued to read and study, with an open mind, this quite suddenly was clarified.

I have been experiencing a rather strange reaction. Have certain books and studies that not often a day would pass without my browsing thru one or more, according to time available. Most of my books have remained packed over a period of time but never these — they have been my daily companions— yet lately I cannot seem to get into the spirit of them. They have become almost superficial or "tame" as it were, and I find myself deserting them entirely, and reading the books of the Radhasoami Faith. I wonder if I shall fully learn all therein. In spite of so many differences in my former understanding yet as far as is possible without the actual experience, I "know" my search is ended.

So many questions have been rapidly falling in their respective places and becoming answered that I have decided to send the enclosed letter of application for initiation, which I understand from your early letter of instructions, is to be sent through you.

If this is not written in proper form or information correctly given as now required, please return with corrections, and I will remedy. As I have already explained, personal conditions are rather chaotic with me right now and force of necessity will keep my mind a good deal to the solution of my problem which has to be solved. (Am afraid it has been badly neglected since these books arrived !) I believe that I told you that this property is for sale. A sale could develop at any time and it appears as if it might be about to do just that. When a sale does come, it is possible that during the time of moving, travelling, relocating etc., there will be days when devotion might be almost impossible. Time being of essence, I dislike to postpone such an important step (and one for which I have searched so long), for an unpredictable date — but will be guided by you. In Phelp's Notes it definitely states that the inertia which must be raised for acquiring tangible results in practice can "never be overcome except by association with Sant Sat Guru". It is also spoken of as an "absolute necessity" in Babuji Maharaj's Discourses. Here the statement is made that "constant aid from an adept both internally and externally is required" without which "no progress is possible", special emphasis being laid upon the necessity of a "living adept", and it is explained why this is so necessary. With such stress placed upon attendance to Satsang and there apparently being none in this country (or is there ?) how, then, does one acquire the needed assistance in these difficulties which he may encounter in performing the spiritual devotions ? Or even how progress ?

Thank you for your invitation. I am surely looking forward to meeting you both when possible. I almost feel as if I already know you.

With best wishes,

I am most sincerely,
Flora L. Davis

(577)

Forest Grove, Oregon
June 14, 1962

Dear Mr. Maheshwari,

I have carefully read all of the required books of the Radhasoami Faith. While realizing that I have, so far, but a "smattering" of the great amount of knowledge you have so wonderfully made available in English, yet I feel assured that "Radhasoami" is the true and real Name of the Supreme Father and that from now onward Radhasoami Dayal will be my highest Goal.

I am firmly and definitely convinced that true and complete salvation can be attained only by practising Surat Shabd Yoga.

For a period of many years I have used meat, fowl, fish and eggs but seldom. Eggs I am unable to take. These foods are now and will be permanently discontinued. Onions and garlic are also eliminated. Do not use alcohol.

I have been in — and out — of many of the Protestant denominations as well as the Roman Catholic Church. Have studied Christian Science, Spiritualism (to a small degree), Rosicrucianism, Theosophy, some Yoga, the Hermetic Philosophy

and other ancient teachings in my search for truth, and which I am confident I have now finally found in the Radhasoami Faith. Somehow, I have always felt that what I sought would be found in India. Only a combination of circumstances and responsibilities prevented me from coming to your country to search there.

Mr. McQuinn has been extremely patient and helpful in answering my many elementary questions, and in giving me advice. From information he has given, and from my study of your books, I feel it is thru the Parent Association of the Radhasoami Faith at Soami Bagh, Agra, India, that I may receive the help needed to realize my greatest and long-cherished hope, i. e., that of liberation from the wheel of physical rebirth. Therefore, with humility, I make request for initiation and will do all within my power to fulfil the conditions and abide by the regulations of the Radhasoami Faith.

That I may be found worthy of initiation — and have the perseverance and courage to continue thereafter is my earnest prayer. I am a little frightened for I realize that I am asking for a priceless gift and privilege — automatically carrying responsibility to the one receiving it.

In gratitude of anticipation,

I am,
Most humbly yours
Flora L. Davis

(578)

London
23rd June, 1962

Dear Mr. Sant Das,

Our Radhasoami greetings to you and family. Although I am too unworthy to ask anything of the Most Merciful, I presume to ask Him to bless you for the enlightenment I have received through your graciousness in sending me the books and others.

Not being very eloquent at any time, I can only pray that my gratitude for these blessings be proved in deeds and not in words. Much has been made clear to me, and very much confirmed. I was rather excited at receiving so many books together, so took quick glances through several at a time, but have now acquired a calm and systematic programme and decided to commence with "Radhasoami Faith : History & Tenets". The picture of Soamiji Maharaj is the most beautiful picture I have ever seen. I hope some day to frame the pictures of all the Masters.

I had delayed writing this letter for a few days until I could be certain of certain information I had decided to consult you about. Almost four years ago, I felt it was very necessary that Satsangis in London met more often for Satsang and discussions, also I felt it would give individuals a better opportunity of learning to understand and love one another better. So I offered a room in my house at Putney (which could have held 35 to 45 persons)

for Satsang. But a few of the Satsangis felt that it was not central enough, and the idea was abandoned. Consequently we have only been meeting once every three months.

I have felt a deep frustration over this and a few weeks before getting in touch with you, I began to make frantic efforts to acquire a suitable place. All my efforts were made through petition through His Grace. Having lately had much disturbances and noise from the tenants in my present home, I decided to sell the property and get a more central place. Last Friday, contracts were exchanged on the property, I have been negotiating for during the past five weeks. The groundfloor comprises of two large rooms which could easily accommodate over 40 people.

My idea was to welcome all Satsangis from any branch or part of the world. But after reading your books and also after serious reflection on the attitude some of us expose, I felt this would definitely not work. I would be grateful to get your advice on the matter.

If you should find me worthy to be accepted into your group, I should have to inform the Beas group immediately and withdraw from the group in love and peace. It may then be difficult to hold Satsang in harmony with a group differing in teachings and ideas. I feel rather unhappy, that a hope and desire of many years, to have many of us gathered together in His presence, will now not be fulfilled.

Are there any Satsangis of the Soami Bagh group in London ? There are quite a few in our group

who have much liking for me and would be very interested in my books, but I do not know whether it is wise to approach them or leave their own inner feelings to supply to their wants.

My son and I hope to move to our new home some time in September or late August, and will inform you of the change of address. Meanwhile I shall arrange the rooms for Satsang and beg of you and the other blessed Satsangis to join me in asking His Will.

Once more I thank you most sincerely for all you have done and are doing for me. It is difficult to express deep feeling and in my case, I find it impossible. I shall try not to write lengthy letters in future, having now realised the extent of your work. We are many grateful souls who rejoice that you have been sent to us for this purpose.

Thank you Mr. Sant Das, Radhasoami to you and family from my son and myself.

Sincerely and gratefully,
A. M. S.

(579)

R. S.

Soami Bagh, Agra (India)
June 29, 1962

Dear Mrs. A. M. S. ,

Your letters (No. 575) of 13th and (No. 578) of 23rd June to hand.

Question in your letter of the 13th June.

With very great effort, love and perseverance, is it possible for a disciple without a Master to be initiated within by the Perfect Master ? Perhaps one who has already departed from this world ?

Answer. No. If it is His Mauj, He may, in His grace and mercy, appear within and give some directions or hints by which the person may reach the proper quarters. But this is His special grace. It is not a question of efforts.

If you wish to be initiated, you will have to send the application on the lines of letter No. 232 page 542, and letter No. 195 page 456, "Correspondence with Certain Americans", Volume I. But I would advise you not to be in hurry. Be sure of what you are doing. Read carefully answer (c) on page 418 of the second volume of Correspondence.

You are right when you say that it is very necessary that Satsangis should meet very often for Satsang. Your efforts in offering your room for holding Satsang etc. are laudable ones. But you must proceed in this direction very cautiously. Read (1) page 622, (2) First paragraph on page 583, (3) letters Nos. 539, 540 and 541, and (4) letter No. 295, volume 2 of the Correspondence.

There are no Soami Bagh Satsangis in England except an Indian, Mr. Wazir Chand who has been there for the last 10 years. He is shortly coming over here on leave for about 2 months. There is

no harm in showing books to and talking on Radhasoami Faith with those who are sincere seekers. Till you have read all of the Soami Bagh books, you need not apply for initiation. In the meantime you may inform all of your former associates that you have withdrawn from Beas group and are thinking of joining the Soami Bagh Radhasoami Satsang.

Sometimes it becomes necessary to write lengthy letters to make the reader understand fully the writer's feelings. In such a case you may unhesitatingly write even lengthy letters.

With hearty Radhasoami to you and your son,

Yours sincerely,
S. D. Maheshwari

(580)

R. S. Soami Bagh, Agra (India)
June 30, 62

My dear sister,

Yours of 22 to hand.

Question 1. Could you define the word God, its nature and meaning ?

Answer. RADHASOAMI is the Name of the Supreme Being, the true Lord and the Real God. The Holy Name RADHASOAMI has been given out by the Supreme Being Himself who

appeared in this world in human form and designated Himself as Sant Sat Guru or perfect Guide and Preceptor. This Name resounds in splendid refulgence in the higher spheres and can be heard within by those who perform devotion by practising Surat Shabd Yoga according to the instructions given by the Supreme Being Himself.

According to the Radhasoami Faith there are three degrees or grand divisions in the entire creation. (1) Spiritual, (2) Spiritual-material, and (3) Material-spiritual. Pure spirit, uncontaminated with matter, exists in the first grand division. Here the Supreme Being reigns over absolutely spiritual life. It comprises six sub-divisions and is called Dayal Desh. This, the purest possible form of life, has no desire but to love and serve the Supreme Being. The joys—the very existence—of this pure spirit-life are derived from the Supreme Being who is the Ocean of spirit, love and joy. Nothing concerning this degree is known or has been known to the founder of any religious creed.

As the name indicates, the second or the spiritual-material degree contains both spirit and matter. But matter is comparatively pure and is subject

to, and controlled by, spirit. This degree also comprises six sub-divisions and is called Brahmand or the regions of the Universal Mind and pure matter. Likening the Supreme Being to an Ocean, the president of the second degree is a tide from that Ocean. He is a kind of Viceroy who rules over all life existing in the space comprised in the second and the third grand divisions. In the third or material-spiritual degree, matter predominates over spirit. This also comprises six sub-divisions and is called Pind or the regions of Individual Mind and coarse matter.

There are many in this world, who, in their ignorance, talk glibly of God, Great God, Master and Supreme Master. But they are not sufficiently equipped even with the theoretical knowledge of the creation and the regions therein. They are in confusion, not knowing as to which presiding deity they refer to as God, Great God, etc. Therefore the Sants were pleased to give out to seekers the secrets of various stages in the first instance. Thereafter they enjoined on them the Isht (goal to be achieved) of RADHASOAMI, the highest and the ultimate goal and then initiated them in the mode of spiritual practices. The

devotee can thus reach the goal and also know the distinctive features and realities of all the stages. He is to commence practice after he has got a correct notion about his true and supreme Master and acquired as much knowledge about Him as is possible to do intellectually. If he is not initiated into the mysteries and equipped with adequate knowledge and understanding, he will not have genuine and progressive faith in the Feet of the Supreme Being, nor shall he acquire impetus to go up to the highest stage. He shall be beguiled and held up at some intermediate stage.

Question 2. At the time of passing away, when a Satsangi goes within, does the current go out into the universe or stay within the shell in the skull to be cremated or buried ?

Answer. The spirit entity is indestructible. It can neither be cremated nor buried. It is the body which is cremated or buried. The spirit, on leaving the body, goes into another body in higher or lower world according to its predilections, inclinations and tendencies. For further elucidation, see (1) question No. 1 and its answer on page 395 and (2) questions Nos. 3 and 4 and their answers, on page 398, Correspondence Vol. 2.

Question 3. What is the difference between Radhasoami Satsang Soami Bagh Agra and the Beas group ? Why should we be separated instead of being united ? Is it permissible to attend Satsang of the Beas group ? After all, it is all for spiritual enlightenment, the only difference is that we do not use five holy names in Sumiran, instead we use the most powerful word RADHASOAMI.

Answer. Radhasoami Satsang Soami Bagh Agra adheres to the most powerful word RADHASOAMI, while the Beas group sticks to Satnam and other lower words or names. Satnam is the presiding deity of the fifth stage below Radhasoami Dham. This is the difference between the two. The Surat or spirit is a particle of and is of the essence of the Supreme Being. It has united with Mana and Maya, and this is the cause of its misery. It has now got to be released from the stress of Mana and Maya (mind and matter) so that it may unite with its true Parent Radhasoami Dayal and get access to Radhasoami Dham. This is true and complete salvation. The company of or association with those who are antagonistic to Radhasoami or those who have not adopted the Isht (goal or ideal) of Radhasoami *through a true and real Sant Sat Guru* is to be avoided and discarded. If one

persists, one would cause harm to one's spiritual welfare. There is no question of permission being granted. There is no compulsion. One is free to do what one likes. There can be no true friendship or compromise in the matter of faith. The company of those having no spiritual affinity will cause degradation instead of uplift. If one is cut off from the company of the true devotees of the Supreme Father Radhasoami Dayal, one is likely to suffer Parmarthi loss. The musk requires to be separated from the dung. Ugly and beautiful cannot unite. The Supreme Father Radhasoami Dayal alone is the musk and the beautiful. Rest are all dung and ugly.

Perform Sumiran of the Holy Name Radhasoami and read and study the holy books as much and as best as you can. Visit McQuinns whenever convenient, once in a week or a fortnight or a month, if not more often.

With hearty Radhasoami

Yours affectionately,
S. D. Maheshwari

(581)

Radhasoami

Blessings on you and yours

Beloved one,

Volume No. 2 of your book of Correspondence arrived here a few days ago and I offered heartfelt thanks for it, and am sincerely sorry that I have no Bhet to offer. However, the Father has seen fit to bestow His mercy to the extent of letting me know a little bit of what it means to respond to the pull of the current of salvation and not try to force things as I was doing. I am still trying to quit smoking cigarettes and drinking coffee. But so far I have not been able to do it. You say in your book that one should not meditate for two or three hours after taking food, but I can't help it, because my mind is continually on the Father and all things of this world are detestable. But that is enough of my troubles as you, no doubt, have plenty of your own. So I will conclude this letter by trying in my poor way to express my gratitude for all the things I have been privileged to receive, and believe me when I say,

Affectionately yours to command,

Radhasoami

N. S. K.

Radhasoami

Radhasoami

(582)

Berkeley, California

June 30, 1962

My dear brother Sant Das,

This is to notify you that I received the gift package, you sent, containing the book "Correspondence with Certain Americans", Vol. 2, yesterday

morning. For this precious gift I humbly thank you many times.....it is a blessing in disguise.

I have glanced through your second volume of "Correspondence with Certain Americans" and marvel at the tremendous amount of work you have accomplished. In all sincerity, I, too, join the countless others who give humble thanks to Radhasoami Dayal for His great blessing in endowing you with the strength and courage in the preparation of this book.

There is something that I wish to explain and it is long past due. In my application for membership in the Radhasoami Faith, I listed my previous religion as Christian Science. I was raised in this as a boy. But in July 1950 I joined the Beas Group and left it in February 1951 for Ruhani Satsang. In neither group did I receive any spiritual advancement and was much disgusted with the "goings on". Furthermore, I really didn't consider myself as any member in either one. But the holy books of Radhasoami Faith have proved a boon of countless blessings, and it is my utmost desire to make the most of this golden opportunity.

With best wishes to you and your family and a hearty Radhasoami,

Affectionately,
F. M. Young

(583)

Radhasoami

Michigan
July 3, 1962

My dear brother Sant Das,

Your letter of April 19 was received on April 25,

also I received the parcel of Reori Prashad, and copies of letters to brother Herbert W. McQuinn.

The book "Correspondence with Certain Americans Vol. 2" was received only a few days ago. I read it every day as much as I can, and I am very thankful for the blessings of the Supreme Father, who made it possible, through you, to receive this revelation of the truth which, I believe, is the word of the Supreme Father Babuji Maharaj, the only one I have to rely upon, my Supreme Lord of Love, to guide me and protect me, in this difficult period of my life, and I ask as a humble slave on His Holy Feet, (Have mercy on me my Lord, bestow upon me the gift of love. Pain and pleasure may not affect me, and I would be free from evil tendencies), and to remain a humble servant in the Holy Feet of the Supreme Father Babuji Maharaj to give me strength to go through all my Karmas, because it is difficult for me to go through without His Grace and Mercy.

To make me understand more and more of the truth which has been revealed to us through the translation of the holy books you sent to us upto this time, make me to realize my weakness and inability to do anything, as I am nothing without the love of my Supreme Creator Radhasoami and Babuji Maharaj, my Supreme Love, in whose Holy Feet I surrender myself.

Again I thank you, and may Merciful Radhasoami continue to bless you with intense love for your wonderful work to help us all.

With sincere appreciation and heartiest
Radhasoami to all of you.

I remain,
Affectionately yours,
William Bouklias

(584)

London
8th July, 1962

My dear brother Sant Das,

Many thanks for your letter (No 579) of the
29th June, the contents of which have been carefully
digested. I now begin to understand why so many
Satsangis regard you with such deep affection.

Mentally I have written you many letters within
the last few days, but as usual I experience great
difficulty in discussing my deeper feelings and the
things which affect me most, so I have/had to
abandon my attempts to put my thoughts on paper.
This feeling however of great emptiness and unhappi-
ness which has persisted for the past few months,
continues. I have been unable to do any meditation
for many weeks now in spite of my overwhelming
spiritual hunger. I endeavour, however, to do my
Sumiran all during the day when possible.

I was very miserable when I read the second
part of your letter advising me not to ask for initia-
tion now. How can I live without my spiritual
food ! Without an anchor or the hope from a

Master my life is void and empty. I learnt how to pray when I was three years old, and as I grew older, becoming a member of various spiritual societies, began to realize that there were many stages of God which men attained, as by their actions and examples, they could be assessed. One particular society I joined, and discovered that 'Om' was their goal, I felt no uplift or peace by being with them, and left disappointed. But my son and I have, in spite of our ignorance of the existence of the Radhasoami Faith, prayed to the "Almighty and Everlasting God Creator of all".

What can I say, but to beg that whenever you think I am ready for initiation to please consider my application as good as made. I am reading the books most carefully and diligently, and am deriving much benefit from the questions and answers and great consolation from the discourses of the Masters. It will take me many weeks to complete my reading, but I know that my need and wish for initiation are greater than my wish to live. However, if it is His Mauj, I must surrender.

I hope to withdraw from the Beas group at the next meeting and will be writing to the Colonel this week to inform him of this. My son and I will hold Satsang together. I am used to being alone outwardly, and although my son has many school friends, we, more or less, live rather reserved lives, and we may feel lonely without being included in a group, seeking together at the Feet of a Master. This then must be the Mauj and must be for a great purpose.

We are in the midst of arrangements to sell our house, and have many callers coming in to see the house. This, combined with the removal plans, has added to my restlessness. We are grateful and happy that with the guidance of the Merciful Radhasoami, we have been directed to the correct and peaceful home we sought.

It is also obvious, that by the time I have completed the reading of all the books, there will be hardly any question which has not been covered and answered.

Please remember our great unhappiness this time — my son seems to be affected in the same way as I have been lately, and seems to have lost interest in his lessons and home-work and but for the few minutes' Satsang we hold in the morning and before bed-time, I do not think he can concentrate and repeat his Sumiran. You are far worthier than we are, so we beg you to pray to the Holy Radhasoami for us until we deserve to be included into His fold.

It would be presumptuous to beg for some Charnamrit powder and Gulal as we are not yet initiates of your group. I noted in one of your letters in "Correspondence with Certain Americans" that you said this powder which was blessed by Babuji Maharaj Himself, was running low, so I can only pray that we shall be fortunate enough to receive some before it is finished. We hope you will pity our need.

I would like to enquire about pictures of the Masters. Would it be possible at this stage for us

to have one of each, and if so would you be kind enough to tell me how much they cost ?

.....Dear Mr. Sant Das, I thank you once again, very much for all your great kindness.

May the peace and love of Radhasoami abide with you.

Sincerely,
A. M. S.

(585)

R. S.

Soami Bagh, Agra (India)
July 14, 1962

My dear Mrs. A. M. S.,

Yours (No. 584) of July 8 to hand. After you have written to the Colonel about your decision to withdraw from the Beas group, you may send an application on behalf of yourself and your son for initiation as advised in my last letter.

Your son need not lead a reserved life at all; it will prove harmful to him. He has to build his career. He must act and behave as all other boys and students do. Sumiran or repetition of the Holy Name Radhasoami for about 15 minutes in the morning and again at bed time, and reading the holy books for about half an hour daily, is enough for him for the present. He should devote himself to his studies and take part in games and sports and other activities as enjoined by his school or college.

He must revive his interest in his lessons and home work.

Satsangis are not advised to withdraw from worldly and household activities. They may continue all legitimate activities, of course, in moderation. If they abruptly leave anything, they may lose equilibrium. It is enough if they can devote at least three hours during day and night to Sumiran, Dhyan, Bhajan and reading and studying of the holy books.

Four photographs of Sant Sat Gurus are being sent by surface mail. They cost 28 shillings including postage etc. I have placed two powders of Gulal and Charnamrit in this packet which please take out carefully while unwrapping. Gulal is a red powder meant for applying to the forehead. A particle of Charnamrit powder is to be mixed in a bottle of water for drinking purposes. Photos of bigger size cost double.

With hearty Radhasoami to you and your son,

Yours sincerely,
S. D. Maheshwari

(586)

R. S.

Berkeley, California
July 9, 1962

Dear brother Sant Das,

Your most welcome letter of July 3rd was received this morning.

Yesterday I completed the reading of "Correspondence with Certain Americans" — Vol. 2. This book has come out at a most opportune time, as many new initiates in the parent group have need of the explanations that you have so kindly presented for their enlightenment. I, for one, have appreciated all of this because it has answered many of my questions. In this way the book has saved you many hours of answering those same questions asked by others in their letters to you.

My best wishes to you and your family with a hearty Radhasoami,

Affectionately
F. M. Young

(587)

London
13th July, 1962

Dear brother Maheshwari,

Today, my heart is bursting with love for Radhasoami Dayal. I am full of joy, sadness, regret and frustration. I wish that I was perfect !

How often have I been in this mood ! In this condition I still cannot meditate, and can but sit with folded arms and cry with a broken heart. Such longing and desperation is perhaps futile, but what can I do ? I must pay for my Karams, and patiently endeavour to seek my salvation and pray for the Mauj of Radhasoami, the Merciful.

Today, I have received the manuscripts you mailed to me and put every other book aside to read them. I know I shall find the contents as inspiring and absorbing as I have found every single page of the books I am now reading.

It is difficult to express sincere gratitude, but my spiritual efforts have never before received as much attention as you are giving me. Thank you dear friend and brother.

At this stage there are very few questions one can ask, as most questions are covered in most of the books; however one particular question I noticed, asked by Mr. McQuinn in one of his previous letters (No. 10, page 65, Vol. I) which aroused deep interest in me was as follows, "if Babuji Maharaj had a Gurumukh during His Regime". Your reply was that Babuji Maharaj did have a Gurumukh. But you did not say who the Gurumukh was. Is it He who will manifest himself as the next Sant Sat Guru or will he wait to attach himself to the next Sant Sat Guru? If you know who Babuji Maharaj's Gurumukh was, then could you please tell me?

A little beam of light would lighten my great, great darkness. I am neither worthy nor deserving of it. I cannot strive for it, but can only pray for Mercy.

We are still in the unsettled state of trying to sell our house and hope the sale will be completed by the beginning of September when we hope to move to the flat.

Tomorrow, there is a meeting of the Beas group, and I hope to attend to inform them of my withdrawal from the group. The Colonel, I was informed yesterday, was on holiday, so he will receive my letter on his return in a fortnight.

May the Grace and Inspiration of the Merciful ever abide with you so that you may continue to aid beggars like me, on the way.

Radhasoami from my son and myself.

A. M. S.

(588)

Radhasoami

London
18th July, 1962

Dear brother Sant Das,

My son and I were elated this morning on receipt of your letter (No. 585) instructing us to send in our application for initiation. I believe Lloyd was late attending school this morning and I feel there is no need to delay a few hours when I can send the application immediately.

I begin to attach great importance to the Biblical saying, "Ask and it shall be given, knock and the door shall be opened". I was speechlessly delighted to see that pleading in my last letter had not only been granted, but that you had actually posted us some Gulal Powder and some Charnamrit and also

the photographs ! We thank you for the immediate attention you pay to all our needs, requests and enquiries. I am no good at expressing sentiment, but, this morning as on many other occasions, I asked Radhasoami Dayal to receive and grant my humble request to bless you and yours. Thank you.

Later, may I also have two larger pictures, one of Soamiji Maharaj and the other of Babuji Maharaj ? I wish to place these in the hall-way of our new home when we move. I have a post card size picture of Soamiji Maharaj which I bought from Beas and placed on the mantle-piece of our dinnette some months ago. We have derived much love and inspiration from it as this is the room we use all during the day.

I attended the Beas group meeting last Saturday, and as Colonel Sanders was away on holiday, informed Mrs. Wood, the President of the Sub-Committee (Colonel Sanders being the President of the Central Committee) of my withdrawal from the group. I have with me a letter written to Colonel Sanders, which he will receive on his return. Should he wish to get more details than I am prepared to give, of the reasons for my withdrawal, I shall give them, but I do not think he would like to hear them, as people do not always like to hear unpleasant truths which could affect them personally.

Each day, as I progress with the reading of my books, my heart swells with thankfulness from the blessing we have received by finally being led to this Path and the Soami Bagh group. Each page read is more enlightening than any book we have

ever read before, and I study each paragraph with great interest.

I thank you for the advice to my son. I sometimes think he makes too great an effort to be perfect. But when he becomes initiated by His Grace, he will learn to relinquish himself and his daily progress to the Mauj of the Holy Radhasoami.

I shall post the money for Bhet and the photographs as soon as I receive your approval. We are overjoyed in the anticipation of the arrival of our parcel.

May the Love and Peace of the Supreme Father abide with you and yours.

Radhasoami

A. M. S.

(589)

Radhasoami

London
19th July, 1962

Dear Sir,

My son and I most humbly beg to be initiated into the Soami Bagh, Agra group.

We have read and understood the principles of the Radhasoami Faith and recognize its superiority to any other faiths or religions.

We accept Radhasoami, as the only True and Real Name of the Supreme Father, and believe that

true and complete salvation can be attained by means of Surat Shabd Yoga only.

We have been vegetarians for a number of years and do not use intoxicants.

Awaiting your reply most anxiously,

Thanking you,

Yours very sincerely,

A. M. S.

&

L. S.

(590)

R. S.

Soami Bagh, Agra (India)

July 24, 1962

My dear Mrs. A. M. S.,

Your letters (No. 587) of 13 and (No. 588) of 18 July to hand. Who the Gurumukh is, is not known. Had it been known, there would have been no "interregnum, so to say", and the purpose for which this long interregnum has been ordained, would have been frustrated. When He chooses to manifest Himself, then only will it be known. Till then we should continue to perform Dhyan of Babuji Maharaj, the last Sant Sat Guru. The Gurumukh of Babuji Maharaj will be the next Sant Sat Guru. Everything will be known in the fullness of time. We should wait patiently.

Your son, at this stage and age, should not bother about internal progress. Sumiran for a few

minutes and the reading of holy books occasionally are all that he should do at present. He should mind his studies first and foremost. As is well-known, everything takes place at proper time. When he has settled down in life, then, of course, he may apply himself to the spiritual things as much and as best as he can ; only then will the endeavours bear tangible result. Undue haste will mar the physical and mental development.

With hearty Radhasoami to you and your son,

Yours affectionately,
S. D. Maheshwari

(591)

Radhasoami

London
25th July, 1962

Dear Mr. Maheshwari,

Were I to follow the inclination of my enthusiasm, gratitude and joy in possessing these precious books which you so kindly sent me, I would write to you every day.

However, I fear to waste your time, and realize that when one is rather overwhelmed, one is apt to write a lot of rubbish, especially in my case, not being able to express my deeper feelings.

I am amazed at the wealth of information contained in the books, and I feel as though I had been living in a fool's paradise to have been

content in the past with the spiritual knowledge, I supposed, I had gained. I realise now that the information of 'repetitions' I had previously read in books I had, were the efforts of 'picking', extracted from some of your works, and the Discourses of the Masters of Soami Bagh.

I have to be, however, grateful that they acted as a stepping stone to my good fortune in eventually being led to you. It seems quite clear why you were chosen to be the conveyer of the Truth to us poor seekers. I am extremely sorry that many others placed in the same position as I was, are whirling around in pools of delusion unaware of the real Truth.

I have carefully read all information about the benefit and preparation of Charnamrit and Gulal in happy expectation of the arrival of the parcel you have posted to us. Although we have not received the photos yet, the picture of our Saviour and Father Babuji Maharaj contained in the books enable us to commence our contemplation of Him, and our faith and love is absolute. We pray to the Merciful Radhasoami to strengthen our efforts and bless us through His Love.

We are still in the midst of the confusion of selling our house. There is a buyer who seems quite seriously interested and is awaiting the inspection and approval of her surveyor. We hope to move to the flat by mid-September, where we shall endeavour to live quietly in loving devotion to our Master.

Colonel Sanders has received and replied to my letter of withdrawal from the group. My letter was

not very explanatory but conveyed definitely my resolution. The president of the sub-committee spent the day with me yesterday and did not seem surprised that I had asked for admission into the Soami Bagh group. She seemed quite sad, but wished to keep in touch with them and return visits when possible. The Colonel will be visiting us next week. They may be convinced some day of the Truth of the Soami Bagh teachings, although I feel that their duty to the group is the greatest tie which binds them to the Beas teachings.

With reference to my question concerning the Gurumukh of our Beloved Father Babuji Maharaj, I have read most of the paragraphs, where this subject is mentioned, and am content. Many years ago as a child, I used to wish I was the thief who was crucified beside Jesus Christ, who said in his faith and belief, "Master remember me when Thou comest into Thine Kingdom". I wish I could send my Radhasoami greetings to the Gurumukh of Babuji Maharaj.

To our Beloved Master, I am only a child, I feel like a child and speak like a child. We wait hopefully for sanction of our initiation.

Thank you always, dear brother Sant Das, Radhasoami to you and your family.

Very sincerely,
A. M. S.

(592)

R. S.

California, U. S. A.

July 24, 1962

Dear brother Sant Das,

I have finished checking through "Correspondence, Vol. 2" and noting the following States : California, Florida, Massachusetts, Michigan, West Virginia and Washington, District of Columbia (Maryland). According to my figures, it seems that California has the most Satsangis which seems most likely and due to the great number of people entering the Golden State. By the end of this year, California will have passed the 18 million mark in population surpassing New York.

When I wrote to you last, I didn't have your letter of June 15th before me, as I had sent it to Brother Herbert. He returned it in his letter of July 7th with apologies. At all times I co-operate with the McQuinns in matters pertaining to Radhasoami Faith and respect them for their sincerity. And the information that was in your letter to me served a double purpose, as it brought enlightenment to questions that benefited both parties. For this I wish to thank you most heartily and am deeply grateful for your kindness to one who is struggling for higher knowledge.

My best wishes to you and your family with a hearty Radhasoami,

Affectionately,
F. M. Young

(593)

R. S.

Dassnagar, Howrah
28-7-62

My dear brother Sant Dasji,

Radhasoami

I had the good luck to go through Vol. II of "Correspondence with Certain Americans" and was thunderstruck with its volume, your great labour, patience, intelligence and spiritual knowledge. It goes without saying that you replied to all the very pertinent questions put by the Americans in a very lucid, concise, authentic and beautiful language. All this shows your great ability and mastery over spiritual matters. You are undoubtedly doing a great service to the humanity — specially to the far distant Americans — and so to Radhasoami Dayal. It is all through His August Mauj. The manner in which the Americans have expressed their feelings, admiration and sentiments is worth appreciation. They seem to be, besides being intellectuals, very inquisitive, nice loving souls. You have put them to the right path and disclosed all the secrets of the sublime Faith in such a convincing way that they have accepted the Truth with profound joy and gratitude. The expose of Beas Satsang is marvellous and impressive. I fear this will go a long way to widen the gulf between the two Satsangs and to create bitterness which is evident from Mr. Khanna's correspondence. Dayal Bagh people will also not remain quiet and at rest. Kal will exhibit its full strength and fight tooth and nail.

Truth will ever shine. Your untiring efforts in this direction through the Grace and Mercy of the All-Powerful Radhasoami Dayal are commendable. You have well spent your life in the service of our Beloved Supreme Father Babuji Maharaj who has amply rewarded you with His Great Love. Your devotion is enviable to us, nay, exemplary.

You know I have been placed here at such a long distance from where it is not possible to go to Agra very frequently and spend some time in Satsang. I am anxiously waiting for the day when I retire from this thankless job and be able to devote myself to more important service in your company.

With my best wishes and heartiest Radhasoami to you and deep affection to children,

Very affectionately yours,
Guru Prasad Srivastava,
Registrar,
Central Training Institute, Dassnagar, Howrah.

(594)

Radhasoami

San Marcos, California
July 28, 1962

Dear beloved Sant Das,

Acknowledging yours of July 24th.

Frank Young writes :—

“On June 29th I received a package from our beloved Sant Das and it contained

“Correspondence, Vol. 2”. Last night I finished reading “Correspondence” and what a wonderful treatise that has proved to be. Already it has answered the many questions that have confronted me and it has saved Sant Das countless hours of answering other Satsangis’ letters begging for answers too. This book will serve as my “dictionary” from now on, in many cases of doubt as to a meaning. For example, Radhasoami is pronounced as Radhaswami, and there may be other cases where the o is silent.”

Frank Rominger is most enthusiastic with Vol. 2 as is also N. S. Kelly. It covers a wide scope.

Trust we will have a better report regarding the attendance at the Bhandara of Soamiji Maharaj to be held on August 26th but we prefer quality to quantity.

With hearty Radhasoami,

Affectionately,
Herbert

(595)

R. S.

Soami Bagh, Agra (India)
August 5, 1962

My dear brother Herbert,

Yours of July 28 to hand. I am one with you when you say that you prefer quality to quantity.

“Radhasoami Nam is the soul of all the souls, and the life of the entire Creation.”

(paragraph 893, Teachings of Radhasoami Faith based on Babuji Maharaj's Discourses).

“Huzur Maharaj observed that only one man with unflinching faith in Radhasoami Nam is just enough. It was with the object of inestimable beneficence that the Supreme Being Radhasoami Dayal gave out this Nam, in all His Mercy. Any person who has no faith in this Nam cannot be called a Sat-sangi or a Radhasoamist.” (Paragraph 894, *ibid*).

“In the time of Huzur Maharaj there was a Sadhu, Sukan Chand by name. He had received initiation from Huzur Maharaj. One day he said to Huzur Maharaj, ‘Sire, I can bring a hundred thousand disciples to your Feet, only if you are pleased to discard Radhasoami Nam’. Huzur Maharaj graciously and smilingly observed in reply, ‘It is no use having a legion. It is enough if there is only one man who has unflinching faith in Radhasoami Nam’.” (page 156, “Correspondence” Vol. I).

With hearty Radhasoami to you and sister Florence,

Yours affectionately,
S. D. Maheshwari

(596)

R. S.

Dr. Major M. S. Kapoor,

M. B. B.S., P. M. S. 1.,

Medical Officer Incharge.

District Hospital

Moradabad

6. 8. 62

My dear Sant Dasji,

Radhasoami. How sweet of you to send me your esteemed contribution to Soami Bagh Satsang literature — Vol. II of "Correspondence with Certain Americans". I have partly already gone through it and will finish it up soon. It is a healthy and instructive discussion of what we and Soami Bagh stand for.

Trust your wife is progressing well with His Grace.

Wishing you hearty Radhasoami,

Affectionately yours,

Maharaj Saran

(597)

Radhasoami Sahai

London

4th August, 1962

Dear brother Sant Das,

My son and I send our loving and grateful thanks to you and the other brothers who so very kindly sanctioned our initiation.

We were exceedingly happy when we received your letter of approval, and I should have written immediately had I not thought it would be better to get in touch with Mr. Wazir Chand first, and inform you of his plans for our initiation. I received a reply to my letter from him, last evening, and will be writing again to him this afternoon and telephoning him some time this evening.

We look forward to receiving the photos which will help us greatly in our contemplation, although we are now making use of those of Babuji Maharaj, in the books. We shall endeavour in every way to be worthy of this great blessing which is about to be conferred upon us, and hope to prove our love by our unceasing efforts and devotion at His Holy Feet.

Greetings to you and your dear family, and once again, our loving thanks.

Radhasoami

Sincerely,
A. M. S.

(598)

R. S.

Berkeley, California
August 4, 1962

Dear brother Sant Das,

Your very welcome letter of July 28th received Tuesday.

On July 8th, I completed reading "Correspondence Vol. 2" and found it most interesting from every angle. This book should really open the people's eyes as to the Truth ; whereas the pseudogurus are leading their followers blindly. As for myself the book is being used mainly as a reference book for many of my questions. For this, I cannot express my sincere thanks to you adequately enough for your splendid work on this masterpiece.

I had hopes of driving down to San Marcos and attending Satsang after the school vacation was over. But at the present time I doubt whether this will be possible due to an injury to my right shoulder (previously torn four years ago) that may handicap my driving on such a long trip of over 500 miles or more.

My best wishes to you and your family with a hearty Radhasoami.

Affectionately,
F. M. Young

(599)

Radhasoami

London
14th August, 1962

Dear brother Sant Das,

We send you our loving greetings and hope you and your family are well.

It would be difficult to describe our feelings at this stage, we look forward to our initiation with great joy.

I have been in communication with Mr. Wazir Chand, and he has now arranged to come to London on Sunday next 19th August, to initiate us. He will be bringing recordings of our Beloved Master Babuji Maharaj, so we shall be able to hear His voice, as we fortunately have a record player here.

We are still rather in an unsettled state over the sale of the house, but have today had an offer which might materialize before the end of the week.

May the peace of the Merciful Radhasoami Dayal abide with you and yours.

Radhasoami

Most sincerely,
A. M. S.

(600)

Radhasoami Sahai

London
19th August, 1962

Dear brother Sant Das,

We thank the Most Merciful Radhasoami Dayal Babuji Maharaj, this day, for the very great Grace which has been bestowed upon us, and will constantly pray that we prove worthy of this great Blessing we have received.

At 3 p. m. this afternoon we received our initiation from Mr. Wazir Chand, who very kindly travelled all the way from Coventry to perform this deed. We are most grateful to him for his loving kindness, and also to you we send our loving thanks for having directed him thus. We thank the Almighty Merciful Father for having made it all possible.

Today is the happiest day of our lives. My son shares my thankfulness — we are happy that today we have both been received into His fold. Since my son was a child, my greatest wish and hope was that I could some day connect him to the greatest spiritual teaching in this world, and today, I feel that through His Grace, my duty has been fulfilled.

Mr. Wazir Chand spent a few hours with us and told us much about our Master Babuji Maharaj who Himself initiated him. Mr. Wazir Chand very kindly brought us records, and we were fortunate enough to hear His Voice. We hope to see more of Mr. Wazir Chand in the near future, and he has promised to call and see us whenever he comes to London and find it convenient to do so.

May I beg to ask your advice on one particular matter dear brother Sant Das ? I wondered whether I should continue my Red Cross work, ambulance duties, etc. Consciously, I do not feel any egotism in doing this work, though it is voluntary. In fact, I think it makes me feel great humility in seeing so much suffering in the world, and realising that I could be in the position of any of my patients. Sub-consciously, however, this may feed my ego,

but as I cannot work full time, this is the only occupation possible in my spare time. Please advise me. Thank you.

Our loving thanks and hearty Radhasoami.

Most sincerely,
A. M. S.

(601)

R. S.

Soami Bagh, Agra (India)
August 25, 1962

My dear sister,

I have duly received your letters (Nos. 597, 599 and 600) of the 4th, 14th and 19th August. Bhet has been offered on your behalf and Prashad of the Bhandara of Soamiji Maharaj will be sent to you by surface mail in due course. This sweet is called "Laddu".

I hope your house problem will be solved to your satisfaction in due course.

I am very glad to learn that you received your initiation on the 19th instant. The date has been noted down. You may continue your Red Cross work, ambulance duties, etc. You are fortunate in having heard the voice of our Gracious Father Babuji Maharaj. I hope Mr. Wazir Chand translated His speech for you. These records were prepared on 29th and 31st December 1948 and 1st

January 1949, and He departed from this world on 17th October 1949 at the ripe old age of 88.

With hearty Radhasoami to you and your son,

Yours affectionately,
S. D. Maheshwari

(602)

Radhasoami Sahai

London
23rd August, 1962

Dear brother Sant Das,

The parcel containing the photos of the Masters has at last arrived and my son and I were so overjoyed that we immediately held a Satsang — just the two of us, and following the instructions you had on the two precious packages of the Gulal and Charnamrit powder, applied and used them accordingly, and gave our thanks to the Merciful Father Radhasoami, for His Great Blessings to us. We pray that He rewards you for all your loving kindness towards us.

We were exceedingly happy to receive the photographs and have already frames for three, and will get another later in the week.

The books still continue to reveal much hidden treasures and my son and I are amazed at the wealth of information they contain. Until, however, we are settled, we cannot do full justice to our reading

hours, and we look forward to the days in the near future when we can in peace settle down to our Spiritual Devotions.

My son joins me in sending hearty Radhasoami greetings to you and your dear family.

Very sincerely,
A. M. S.

P. S. We have studied and understood the initiation manuscripts most thoroughly, and will return them to Mr. Wazir Chand at the end of the week. We look forward to his promise to see us soon in the near future, so that we may ask him many, many questions concerning our Beloved Master. Radhasoami.

(603)

Radhasoami

London
3rd September, 1962

Dear brother Sant Das,

Your letter (No. 601) of the 25th August was received with great pleasure.

We have been fortunate enough to succeed in selling this house, but have much work ahead arranging our removal from here, and repairs etc. of our flat. But we hope that we shall be able to move by the end of the month. My health has not been too good for the past few months, but pray for sufficient strength to accomplish the final stages.

We hope to inform you of our removal as soon as possible. I would then request you to kindly

send us two large photographs of Soamiji Maharaj and Babuji Maharaj.

The Beas group is now showing great concern over our leaving the group, and we are now receiving much attention, no doubt inspired by love and concern for our welfare. We have assured them of our great contentment and happiness at being accepted into the Soami Bagh group.

Thank you very much for the advice concerning the Red Cross work. I shall be glad to continue as soon as we are settled. We beg you to join us in our prayer that our new home may be a place of peace worthy of the Masters' Grace and Love. Radhasoami.

Our loving greetings to you and your family.

Most sincerely,
A. M. S.

(604)

Berkeley, California
September 13, 1962

My dear brother Sant Das,

A few weeks ago brother Herbert sent me a bundle of "MAPS". To date, I have read them through once and am on the second reading.

In a recent letter brother Herbert asked me to compile references on SARAN from the Holy

Books, for his Bhandara of Maharaj Saheb to be held on October 7th.

About a month ago I re-injured my right shoulder and had to go to Dr. Gold, in Oakland, for a readjustment which left it rather painful. On top of that, other former Judo injuries began to be somewhat annoying which has hampered my driving of the car for any great distance. This has been brought to brother Herbert's attention and is the main reason I haven't attempted any further trip to his home to attend Satsang. So, the compiling of subject references for the Satsangs has provided me a means of Sewa for my brothers and sisters who are fortunate in attending Satsang.

With kindest regards to you and your family and a hearty Radhasoami,

Affectionately,
F. M. Young

(605)

Radhasoami

San Marcos, California
September 15, 1962

Dear beloved Sant Das,

Acknowledging receipt of yours of August 29, 1962.

Last week Mrs. G. S. and her five-year old son visited us for the day. We went over many phases

of Radhasoami Faith. She seemed to be still upset by the information that a female Satsangi is not able to progress beyond Sunn in this incarnation. The main point was that she was desirous of learning if this had been said by a Sat Guru and when and where. I mentioned that she should take what had been told her without further arguing until she could determine for herself the facts. She seems to be bothered by a 'perfection' complex when it comes to wanting to "have everything click" and I told her that the intellectual misses the understanding of the spirit of a subject, etc., etc. I also suggested that more emphasis be placed on acquiring how to carry on real Parmarth first and all else would fall into place. She is living in Santa Barbara where there is a group of her friends who have affiliated themselves with Kirpal Singh and she is quite alone in following Radhasoami Faith according to Soami Bagh Teachings, but she is loyal and tries to meet all of the arguments posed by the Kirpal Singh group. She stated that when she read "Truth Eternal" she was prompted to sit down and write a rebuttal to Khanna. She was disgusted with all of his attempts to down-grade Radhasoami Faith and said that he had made an ignoramus of himself ; all of which I was pleased to hear her declare.

Our last Bhandara on August 26 went well, there were eight present.

Florence joins me in sending you our sincerest Radhasoami.

Affectionately yours,
Herbert

(606)

R. S.

Soami Bagh, Agra (India)

September 25, 1962

My dear brother Herbert,

Yours of September 15 to hand. Mrs. G. S. should be upset if she was sure that she would reach Sunn in this very life. What a Satsangi of the Radhasoami Faith is sure of is that he or she will not be located below Sahas-dal-kanwal after death and that complete salvation will be attained in four lives. Surely this is not the fourth life of the lady in question. I appreciate your answer, "More emphasis should be placed on how to carry on real Parmarth first, and all else would fall into place. The intellectual misses the understanding of the spirit of a subject." If and when she writes to me, I will discuss the subject from another angle.

With hearty Radhasoami to yourself and sister Florence.

Yours affectionately,

S. D. Maheshwari

(607)

R. S.

Soami Bagh, Agra (India)

October 1, 1962

My dear brother Frank M. Young,

Yours (No. 604) of September 13 had been duly received. As for compilation of references to

“SARAN”, you will be able to pick up very little from the English Translations of Prem Patras as brought out by the Dayal Bagh Sabha, for they have not retained the word “SARAN” as it is. They have omitted it altogether and have given its translation somewhere as “protection” and at other places as “surrender” from which one can hardly guess that reference is to Saran. The word ‘SARAN’ should have been retained as it is. The first Bachan of the first part of Prem Patra is on “SARAN” and the first sentence contains this word. But the Dayal Bagh Sabha has omitted to translate the heading of Bachan No. 1 which contains this word. Elsewhere also in the same Bachan the word “SARAN” does not occur in the Dayal Bagh translations. Same is the case with Bachan No. 15 of Part I, Bachan Nos. 10 and 14 of Part 3, Bachan No. 3 of Part 4 and Bachan No. 10 of Part 6. With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari

(608)

London
5th October, 1962

Dear brother Sant Das,

Radhasoami and our loving greetings to you and family.

Lloyd and I have been having 15-20 minutes of Satsang each evening when we have our drink of

Charnamrit, and we continue to practise Sumiran and Dhyān until we are more settled, when we shall commence doing Bhajan. The present atmosphere is hardly conducive for Bhajan. Lloyd is gaining much assurance in his daily life now that he has been initiated, and is learning the wealth contained in faith in the Grace and Mercy of Radhasoami. He had been working very hard to sit for a University Entrance Examination, and though he did not succeed to get an entrance owing to the vast number of applicants etc., he took his failure with a very good will assuming it to be the Master's Will.

We have named you "The Torch-Bearer of the Saints". It seems only appropriate. For the knowledge and information gained by reading your books and the translations you have made of the discourses and writings of the Masters, have filled our lives with great light. If our humble blessings can add to that which already is in store for you, then we gladly and joyfully pray to our Beloved Master to reward you. My son will himself express his gratitude when he is less shy of making an approach — I have left it to him to choose his time.

Our loving and sincere Radhasoami to you and to your family,

Yours gratefully,
A. M. S.

(609)

Santa Barbara, California

October 5, 1962

Dear beloved Sant Das Maheshwari,

I received the "Correspondence II" two months ago.

I intended to write to you much sooner. But I also wanted to ask you a question which I finally enclosed in this letter, but just didn't know how to do it and still make you understand that I am not trying to be rude or put you in a corner. I am only interested in the Truth and want to have a better understanding of all that pertains to the Radhasoami Faith.

I loved reading "Correspondence II", and found some very valuable literature in it. Last month I visited the McQuinns. I read half of the "Maps" you sent them, at their house, and then Mr. McQuinn mailed me the others last week. I just finished them. I think you did an exceptional bit of answering the many misgiving points Mr. Khanna accused you of. Thank you for endeavouring this big chore of writing and for enabling us to read your many wonderful answers. Also, I loved reading more from the Sar Bachan Poetry which you quoted from. I wish that some day you would translate the entire Sar Bachan Poetry for us.

Question : In "Correspondence II", page 577, you wrote after question 15. "please explain why a woman does not grow a moustache or beard ?" etc. There are such women in

circuses etc. But in terms of biology, a man and woman's characteristics are due to a sex hormone called 'estrogen', an excretion from the glands. But why would the excretion have bearing on spiritual attainment? May be this question of why women can't go beyond Sunn, apart from Nij Ansh, upsets you to answer. You certainly have not tried to give a clear answer yet. But all I would really like to know is where do you get your source of information? Nowhere in the books you have translated is there even a hint that there is a big difference for spiritual attainment between male and female. In all fairness, would you write me which Sant Sat Guru said this, and possibly quote me the passage if it is written? I will abide by the authority of a Sant Sat Guru, as I always have in the past. May Radhasoami bless you to the fullest.

Affectionately,
G. S.

(610)

R. S.

Soami Bagh, Agra
October 11, 1962

My dear sister,

I am glad to receive your letter of October 5 after a long interval of about ten months.

Moustache and beard are the signs of the male sex or manhood or manliness, while long hair falling on the back that of the female sex or womanhood. Every individual entity contains both the principles. The one in whom the male principle predominates is man, while the other in whom the female principle predominates is woman.

It was Kal in whom the desire or thought arose, for the first time, that he should do something to get pleasure. It was then that he (Kal) was given the necessary powers. Having obtained these, he came down and created the three Loks (worlds or regions). All the force-currents pertaining to the tendencies and inclinations of the mind and the desires and thoughts that arise in the mind, are represented in the front portion of the human frame. Hence moustache and beard falling down in the ventral part of the human body are signs of powers or forces of the Kal Purush and the tendencies of the mind. But the point should not be stretched to the extent that longer the beard, the greater the tendencies of Kal and mind. What is intended to convey is the natural significance of moustache and beard. To annihilate the powers and forces of Kal and mind may symbolically be expressed as shaving moustache and beard.

The force-currents of Maya have descended in the spinal cord in the back portion or the dorsal part of the human frame. Hence the long hair falling on the back are signs of female sex or womanhood. In Persian poetry one often comes across the phrase, "Zulf-i-Yar". "Zulf" means 'a curling lock hanging down upon the temple or over the

ear". "Yar" means 'beloved'. The word 'Siyah' meaning black or dark is also used to describe that Zulf-i-Yar, i. e., the black hair of the females. It is so because Maya is black or dark. The word "काली Kali" (black or dark) as an adjective of Maya has been used in the poetic compositions of Soamiji Maharaj and Huzur Maharaj. One particular line is

तले रह गई माया काली
Tale rah gai Maya kali

Translation : The dark Maya stopped below.

The more the back or the dorsal part of one's head is developed, the greater and stronger the *Maya Ang* (tendencies of Maya) in him or her. Those articles of food, which help in developing the back or the dorsal part of head, will awaken impure powers or forces of Maya, if eaten excessively or out of proportion. Different types of food produce different effects. That is why, some foods have been recommended for a Parmarthi (devotee), while others have been tabooed and prohibited. What is food or sustenance for one, may be poison for another. The standard or the measure of physical health, mental health and spiritual health of Parmarthi is quite different. It is not proper for a Parmarthi to think that since certain articles or drugs contribute to the maintenance of physical health in good condition, he should also use the same indiscriminately. The first and the foremost consideration for a Parmarthi is to find out what sort of powers or forces will be awakened or let loose in him or her by eating a particular type of

food. If the powers of Kal and Maya get awakened and increased by a particular article, he or she should abstain from taking it.

The front portion or the ventral part of human microcosm is called “**दाम भाग Dam Bhag**” (right side), while the back portion or the dorsal part is called “**वाम भाग Bam Bhag**” (left side). In between them is the current of spirit. (Vide paragraphs 36-40, pp. 91-92, “Correspondence with Certain Americans”, Vol. II).

In olden times (when the system of joint family prevailed), so long as the father was alive, the sons were free from the responsibilities of the household. On the death of the father, the immediate change which came over the sons, was that thenceforth they could not lead a life free from cares. They had to bear the burden of the family and the household. They had to cultivate the habit of tolerance, forbearance and patience, and live with sagacity, seriousness and dignity. They were not to indulge in the impulses, desires and vagaries of their mind. Therefore, it was ordained for the sons to shave their moustache and beard, the signs of Kal and mind, at the death of their father, if not for ever, at least once immediately after the death of the father. The grandsons were required to shave only the head ; they did not shave their moustache and beard. The shaving of moustache and beard was intended to signify that the man had become sagacious and serious.

Similarly, the widows were required to shave their head. There are 20 distinctive marks of a married

woman, out of which, long and black hair falling on the back is the chief sign. When the husband was dead, it behoved a widow not to allow her mind to flow or indulge in the currents of Maya. She was to control her desires, and to shave off the hair of her head, the signs of currents and powers of Maya. In olden times, widows did not grow long hair. There were many other restrictions also. They, for example, abstained from eating rich foods, and took one meal a day. They were not even allowed to take milk. Cow's milk is सतोगुनी Satoguni (good) food, but it is somewhat invigorating. Widows did not take animal food or any other तमोगुनी Tamoguni food.

These were old time observances. It is not the idea that the readers should take to these customs. The object of prescribing these things in the olden times has just been explained. Otherwise one is free to do what one likes. It matters little whether one shaves moustache and beard or not.

People, in the present age, are for the equality of man and woman. So much so, that men have begun to shave their moustache, the symbol of manliness, and women cut short their hair, the symbol of feminineness. Widow re-marriage is not prohibited in these times, as chastity is not to be expected from each widow. Widows are free to marry.

The above would show that the difference between man and woman is not only outward and physical, but it has its root and origin in higher regions and planes, and this cannot be obliterated.

The status and position of Kal is higher than that of Maya. Maya cannot go as high as Kal. Kal can go up to the gate of Sat Lok. Maya is left much below. Kal has great kinetic power of overcoming resistance of every description, which Maya does not possess ; it is inert.

One should not unnecessarily be disturbed when it is said that the Surat (spirit) residing in a female form cannot rise higher than Sunn. It makes no difference, as all devotees and practitioners of Surat Shabd Yoga, be they male or female, have been guaranteed true and complete salvation in the maximum period of four lives. All, irrespective of their being male or female, have got equal opportunities of performing Bhakti and Abhyas and receiving Grace and Mercy of the Sant Sat Guru Radhasoami Dayal. No male devotee or Satsangi should, however, take into his head that the present life of his is the last or the fourth life, and that he would get access into Dayal Desh after death. Nor should any female devotee or Satsangin should take into her head that she would make progress, in this life, upto Sunna only and so she should feel dejected because she cannot go higher up. In fact, in the matter of उद्धार Uddhar (salvation), there is no discrimination ; both men and women have to run the same race.

The Sant Sat Guru Radhasoami Dayal alone knows at what stage of progress a devotee is and what is best for him or her. Of what we are sure is that the present life of ours is at least the first of the four lives and we are not going to be located

below Sahas-dal-kanwal after our death. Rest is in the hands of Radhasoami Dayal ; we know nothing.

In my letter No. 543 dated 13th November, 1961, I wrote to you to please explain why a woman does not grow moustache and beard, etc., etc. Only if you had followed my instruction and written back your answer or simply said that you did not know it, I would have then and there said what I have had to say in this letter after ten months. It is just possible that my speech and writing may sometime appear to be rough. But it does not mean that my interior is also rough and unsympathetic. It is sometimes necessary to give a jolt so that real things may be properly understood and superficial ones given up. I wish you had taken my letter lightly and not stopped writing as you did then. Did you think that reference to moustache and beard was totally irrelevant ? Perhaps you thought that I could not answer your question, so I got upset by your enquiries. Please note, if I do not know anything or if I cannot answer any question, I would frankly say so.

In your letter under reply, you have asked me to quote some authority in support of my views. Well, here it is.

“मगर जो फ़र्क और ऊँच-नीच या बड़े-छोटे का भाव क्रुदरत की तरफ़ से है वह कैसे दूर किया जा सकता है ? और उसके लिए कोशिश करना अंधेर है । एक सुरत सहस-दल-कंवल से आई है । दूसरी त्रिकुटी से आई है । तीसरी दसम द्वार से आई है । वह सब एक नहीं हो सकतीं । उनका दरजा बराबर नहीं हो सकता । उनमें क्रुदरती फ़र्क है । इसी तरह मर्द और औरत का दर्जा बराबर नहीं हो सकता । मर्द बच्चे नहीं जन सकता । जनने का काम औरत का ही है । उन

लोगों को ठीक ठीक भेद और हाल मालूम नहीं है और अगर उनसे कहा जावे तो उनकी समझ में नहीं आ सक्ता । औरत के ऊपर के चक्र (higher centres) ब-निस्वत मर्द के कम (developed) जगे हुए होते हैं । सब चक्र, कँवल और पदम बने हुए तो होते हैं, मगर दसम द्वार से ऊपर के चक्र स्त्री चोले में नहीं जगाए जा सक्ते । इसी लिए स्त्री चोले में दसम द्वार के ऊपर गति नहीं हो सक्ती । यह मर्द और औरत का कुदरती फ़र्क नहीं जा सक्ता । यह जरूर है कि कोई २ औरत इल्म व फ़न या किसी बात में मर्दों से भी ज़्यादा चतुर और होशियार निकल सक्ती है, मगर सब नहीं । कोई २ । लेकिन इस से मर्द और औरत का दर्जा बराबर नहीं हो सक्ता । यह लोग अपनी कुल ताक़त, विद्या और बुद्धि औरत और मर्द को एक बनाने में लगा रहे हैं । इसी तरह और बहुत सी बातें हैं । कहने का मतलब यह है कि कुछ ज़माने की हवा ही ऐसी चली है कि इस तरह के उल्टे ख़्यालात लोगों के दिमाग़ में आ रहे हैं और उन लोगों की तादाद बढ़ रही है और उनकी पार्टी ताक़त पकड़ रही है । उनको सच्चे परमार्थ से कुदरती और ख़वासी दुश्मनी है । उनका कहना तो यह है कि मज़हब गुंडों और ठगों के लिए है, (Religion has no legs to stand upon except on charlatans) अगर उन लोगों का राज़ हो तो मज़हब और परमार्थ को भाड़ू लगा कर निकाल देने की कोशिश करेंगे ।” (line 12, page 184 up to line 8 page 185 of “Bachan Babuji Maharaj”, Part I, in Hindi).

Translation : “But how can the natural distinction between high and low or between superior and inferior be removed ? Making efforts towards this end is tantamount to directing one’s energies in a wrong channel. Some spirit-entity has come down from Sahas-dal-kanwal, some from Trikuti and yet some from Daswan Dwar. All these cannot be one and the same. They cannot be of equal status. There is natural difference or distinction between them. Similarly, the status of male and female beings cannot be one and

the same. Man cannot give birth to children. This is the work of females. People do not see things in their proper perspective, nor can they understand them if explained to them. The higher centres in a female human being are less developed than those in a male human being. All Chakras, Kanwals and Padams, i. e., all the centres are there but the centres of regions higher than Daswan cannot be awakened in a female form. That is why, ascension higher than Daswan Dwar cannot be effected by a spirit-entity residing in a female form. This natural distinction and difference between male and female human beings cannot be removed,

“Of course, this is certainly true that some women are more intelligent and advanced in arts and science than men, but not all women, a few among them only. This can be no argument that the status of man and woman is equal. People are directing all their energies in making man and woman equal. There are many such wrong notions prevalent these days. It is due to changed times that such wrong ideas are getting current day by day. The number of such people is increasing. The antagonism to true religion is ingrained in their nature and constitution. They are protagonists of the dictum, “Religion has no legs to stand upon except on charlatans.” If such people happen to get the reigns of government, they would

try to banish religion and Parmarth from this planet."

With hearty Radhasoami to you and your son
Happy,

Yours affectionately,
S. D. Maheshwari

(611)

London
11th October, 1962

Our very dear brother Sant Das,

May the Supreme Radhasoami Dayal bless you eternally and fill you with His Divine Inspiration and Strength to continue doing this work.

The parcel of Prashad arrived a few minutes ago, only long enough for me to open the package and eat one of Prashads contained therein, before sitting down to write you this letter. It was delicious and had a most pleasing taste of sweet milk and other ingredients which I could not differentiate. I said a prayer of thankfulness before eating, and did not wish to be greedy by eating more than one at a time. My son will be pleasantly surprised when he returns home from school today.

It is more than remarkable with what loving care you have parcelled the Prashad. It was so beautifully packed that I was almost reluctant to open it and noticed the tiny little stitches sewing the material together and blessed the gentle hands which had done the deed.

Two days ago, the manuscript arrived, also, so well packed that I had to examine every inch of the cotton wool in the inner covering in case there should be something precious which I should miss. We send you our gratitude and loving thanks. I delayed to acknowledge the receipt of the manuscript, knowing that within a day or two the other parcels would arrive — the photos will no doubt be here by the end of the week or early next week.

I have read the manuscripts with very great interest, and though not many happenings in this world surprise me, I am still amazed to know that human beings who have had the greatest privilege of being born in the vicinity of the Truth, could turn their backs on it and seek worldly power. What terrifies me most is that men could dare pose as Sant Sat Gurus and promise innocent souls salvation, when they very well know that they cannot save themselves. This I feel must be an unpardonable sin !

Thanks to Almighty Radhasoami, through His Loving Grace, He does guide the sincere jivas from falling into pits, and I can confirm this over and over, from personal experience, being turned away from a fatal mistake four years ago by the loving Mercy of the Father.

I had hoped that a few people from the Beas group would approach me, and that I would be able to lend some of my books to them. Unfortunately the remarks, I made, such as that I should have left the group many years ago, had I found that which I sought (and others), were not very

pleasing to my friends, and I am now in the position Mr. McQuinn must have been in some years ago when he left the group. I have assured my friends that I am much happier now than I have been for many a year. I do not wish to harbour thoughts and memories which will prove detrimental to my spiritual progress, so never have caused or wish to cause any shock by repeating my experiences whilst at the Dera. My case was dealt with and judged by He who alone is the Supreme Judge ; had I continued as I did during the period, in loving consistence with my spiritual practices, instead of reverting to depression and fits of desperation, I should have been led to the truth ages ago. Now my only duty is to keep the Holy Commandments and pray for the Mauj of our Father Radhasoami. The few questions I would most humbly like to ask, I feel, I should compile collectively to save wasting your time.

I must confess that I was most jealous of the book in Mr. Wazir Chand's possession of the life of our Master, Babuji Maharaj. There were many pictures contained of the Master and the volume seemed large and full of information. Mr. Wazir Chand said that there was no English translation. So I then and there decided to learn Hindi, and as soon as we are more settled, will make my first attempt towards this goal. My son is quite good with languages, has promised to make an attempt later with Hindi to help me. Meanwhile I do beg that if you have any other manuscripts translated, (however small) of the Life and Discourses of our dear Master, please may I have them ? Thank you.

Our sincere and loving Radhasoami to you and family.

Thank you once again,
A. M. S.

(612)

London
19th October, 1962

Dear brother Sant Das,

Radhasoami greetings to you.

Yesterday I received the much delayed pictures — although the cardboards were a little battered through much rough handling, the pictures contained were intact.

We were more than delighted with the pictures ! The painting of Soamiji Maharaj in colour was the most beautiful picture I had ever seen more than striking in every way. I loved the picture also of our dear Master, Babuji Maharaj, and was most fascinated by the shape of His hands and long tapering fingers. It was wonderful to see such tranquility, whilst He lay in His bed ; we grieve that we could not have met the living Master. I should have been out to order the frames for the pictures today, but am confined to home with rather a sore throat and cold.

We are still enjoying the delicious Prashad you sent us, and fortunately find, we cannot eat too much

at a time, being so very rich. It will last a little longer under the circumstances.

Our gratitude and sincere Radhasoami greetings to you and family.

A. M. S.

(613)

Radhasoami

San Marcos, California
October 18, 1962

Dear beloved Sant Das,

Acknowledging receipt of yours of October 11.

I am enclosing a piece of propaganda sent to Mrs. Flora Davis ; she does not know who the sender was as there was no return address, nor does she understand how her P. O. Box No. was secured as she has only recently had the box No, and the P. O. does not give out any Box-holder's name. In her letter to us she says :—"You may be interested in the enclosed which came to me a few days ago. The amazing part of it is that it came to me directly (not forwarded) to my new mailing address, P. O. Box . . . , Paradise, California, which I have had only a month. How it was obtained is indeed a mystery to me. P. O. Box addresses are not given out by the P. O. Department. No return address was on the envelope but it was mailed from Los Angeles. The ink markings were done by whoever sent it. Even if I had not found our wonderful Faith,

something in the reading of this would not have "clicked". It does not ring true.

"Although time passes rapidly while so engaged, am not having any success with my Abhyas. The more, however, that I read and study, the more deeply grateful I am for having been directed to the Radhasoami Faith. It is so clearly the Truth long sought. Obtuse questions in my mind for years are daily being answered with clarity. Its holy or divine origin proclaims itself. I find outlook, thoughts, ideas, plans etc. either being changed or entirely eradicated."

She has asked me to send her Articles 62 and 66 as referred to in "Correspondence Vol. I", page 353, 1st paragraph. I have been unable to locate this. Will you please tell me where I can find it, Articles 62 and 66 ?

Our next Bhandara in honour of Babuji Maharaj will be held here at our home on October 28th, Sunday. The last Bhandara of Maharaj Saheb went off very smoothly, there were ten present.

With a sincere Radhasoami, .

Affectionately,
Herbert and Florence

(614)

Radhasoami

Pontiac, Michigan
October 22, 1962

Dear brother Sant Das,

This morning, after re-reading the Maps that were sent to me, I decided to go out for some fresh air. Glancing inside the mail box, to my surprise, there was a letter from you. Many thanks for the lovely letter. My thinking was that, not performing my exercises properly, I was not worthy of a letter.

In this life there was never any type of concentration exercises performed by me but those that were instructed to me at the time of my initiation in the Radhasoami Faith. There seem to be certain currents flowing into this house that offer a decided resistance hampering me from performing my temporal as well as my devotional exercises. Am praying that through the grace and mercy of Radhasoami Dayal the lessening of these resistive forces will soon be re-realized, with an increasing of my spirituality so that all will be consciously understood with love.

There is no need for me to give any specific details of the botherations. My reading of the holy books and all the wonderful letters, notes and Maps that were sent to me, and especially the letters written to the Satsangis by the Sant Sat Gurus, reveal to me how utterly blind-folded I have been.

Oh ! How true it is to renounce all defamers and false gurus and judgments from pretended brothers and sisters, including mother and father, and friends. They daily and arduously induced me outwardly with their lavish showering of praises, great beneficence, pressures and suggestions to induce me to associate with their false thinking, and be used as a conductor for the perpetuation of their disguised and hidden desires. As this realisation was given to me, it made me sad to see the love that was given to them, was returned defiled. They now individually and collectively condemn me, because by the grace and the mercy of Radhasoami Dayal I was withdrawn from them. If only it was given to me earlier in this life to know of our true Father Radhasoami Dayal, I would not have squandered my attention here and there.

Prashad from the Bhandara of Babuji Maharaj will be most heartily welcomed and accepted. The last can has been exhausted long ago, and lately there was some Prashad found in a small jar, which must be over a year old, and is in good condition, and have been partaking of it. Even a few grains in your next letter to me will be most welcomed. My partaking of Prashad is in itself a semblance of the love of the Supreme Father Babuji Maharaj, so that I may grow consciously to that love of the Sant Sat Guru. Love responding to Love. This Prashad can come only from Soami Bagh, Agra. Other Prashads that have been taken by me have had a *Pind-slavish* effect on me. I thank the Supreme Father Radhasoami Dayal that through His grace and mercy it was made possible to be

initiated into the Radhasoami Faith and to taste the truest Prashad, and to grow and be found worthy to serve Him as He wills.

With hearty Radhasoami,

Yours affectionately,
William Collias

(615)

R. S.

Soami Bagh, Agra
30th October, 1962.

My dear brother William Collias,

Yours of 22 to hand. As per your suggestion, 'even a few grains of Prashad in your next letter to me will be most welcome', I am sending you, in this envelop, a tiny bit of 'रोटी (roti), a cake of bread' Prashad of Huzur Maharaj. In the time of Huzur Maharaj, when Maharaj Saheb and Babuji Maharaj were at Allahabad, pieces of रोटी roti (cake of bread) of Huzur Maharaj's Prashad used to be sent to them by post daily, also to some other Satsangis. Babuji Maharaj had a small phial of such bits of Prashad, out of which I am sending you one. You wanted a grain of Prashad, and here it is. Dalmoth is beng sent to you by surface mail, which will take about 50 days to reach you. But this tiny bit of Prashad sent by air mail will reach you in four or five days. Please give a little quantity of Dalmoth to brothers William Bouklias and Gus Samos. A

parcel of Laddus will be sent to brother William Bouklias in the second or the third week of November. He will give you a few Laddus.

Praying for the Grace and Mercy of Huzur Babuji Maharaj and with hearty Radhasoami to you, your wife and children,

Yours affectionately,
S. D. Maheshwari

(616)

R. S.

Paradise, California
October 25, 1962

Dear Mr. Maheshwari,

Not having written since the Initiation papers were received, July 4th, would like you to know that my gratitude increases daily for having been led out of darkness into Light through the priceless information contained in these Holy Books. The more they are read and studied the more conclusive the evidence of their Divine or Holy Origin. Unanticipated, I find my entire outlook and sense of values changing.

In my Abhyas, I can claim no progress, although the time passes quickly when so engaged. Since shortly before Initiation, have had many kinds of troubles; physical, emotional and especially financial, causing many upset conditions. This may account for my lack of progress, concentration being hard to maintain, also the conditions under which I am presently living, make performance of devotion very difficult.

Would like to tell you how much I am enjoying, "Correspondence, Volume 2". Its value is inestimable, not only intensely interesting, instructive and elucidating, but is becoming to me a reference book. The index is so detailed that it is very easy to look up any subject. I am unable to understand how you find time for such a tremendous amount of detailed work.

One thing bothers me considerably. Due to a long life spent among people of all classes and noting the illusive and unstable quality of security and the time, money and energy lost in so-called pleasures, I have had for a long time an intense desire to escape from the wheel of re-birth. The foregoing is my dominant reason. I cannot seem to engender love for the Supreme Being sufficiently strong to overcome my purely selfish and personal desire. While ashamed to admit this, it is the truth. Will the 'Love' I need eventually come ?

In a recent letter Mr. McQuinn mentioned the legal trouble at Agra. I surely trust you will thru His Mauj be released shortly from it.

When convenient I would much appreciate a little Charnamrit. Please pardon this hand-written letter. My typewriter is in storage with all my household effects.

With warmest Radhasoami greetings,

Very sincerely,
Mrs. F. L. D.

(617)

Radhasoami

Pontiac, Michigan

October 30, 1962

Dear Brother Sant Das,

Received Maps Nos. 24, 25, 26 and 27 on the 26 of October. Thanks very kindly. Now I have Maps Nos. 1 to 30 with the exception of Map No. 23. May the missing Map be supplied to me ? If so, please send it to me so that all the Maps may be up to date. Thanks.

The Maps are found to be highly informative, and give me a deeper insight how Soami Bagh is confronting the opposition. The same procedure should be used by a Satsangi and to realise the need for daily performance of the Parmarthi practices, never to give up hope, and to rely on the Grace and the Mercy of Radhasoami Dayal.

Map No. 27, "The Importance of Bachans", is highly inspirational, giving me a deeper meaning of the value of the Bachans of the Sadh Guru, Sat Guru and the Sant Sat Guru. Their Bachans come from a high and still higher planes, are subtle and more subtle, tuning the Satsangi at the moment of the Bachans to a high and still higher vibrations, forgetting altogether the former *Pindish bachans* that we have heard in the past, and are daily hearing with almost all we meet.

The importance of Satsang is now more fully explained. There is so much work to be done. Am

doing the best I can in my devotional practices and hoping for the *darshan* of the Guru to manifest.

With hearty Radhasoami,

Yours affectionately,
William Collias

(618)

Radhasoami

Pontiac, Michigan
November 15, 1962

Dear Sant Das Maheshwari,

Received your letter (No. 615) dated October 30 on the 5th November, with the enclosure of a bit of cake Prashad. I was very happy to have received this special Prashad and thanked the Supreme Father Babuji Maharaj for this favour. It came just in time too. Botherations of the mind were confronting me which were quite uncomfortable. Upon partaking this Prashad the mind soon became calm and felt a lot better. It was also observed that not much sleep was needed, and my exercises were performed without much rebellious attitudes, or may I say memories of reactions to various situations that confronted me in this life.

It is not the situation that was damaging, but noticed that the reactions to it were doing the damage and they developed, it seems, so strong that they were governing me, and the lowering of my attention was automatically accomplished.

This situation is truly like a jail. Yes, I admit all of the above sins, and pray to the Supreme Father Babuji Maharaj for His grace and mercy to forgive me, increasing my devotion to Him, and to serve those He left behind to carry on His work.

Elizabeth, my daughter aged 11, came home from school, greeted me with Radhasoami and headed for the refrigerator. I asked her what she was doing, and she replied; "I have the hiccups daddy and am taking some of the holy water." She drank it and observed that her hiccups left her as soon as she drank Charnamrit.

Last evening she brought me a cup of coffee, and in the other hand she had a small piece of Prashad and with a smile she said, "Radhasoami daddy". Many times she asks questions about the Radhasoami Faith and if she can write to your grand son. I told her it would be all right to do so. So Dayal Das will soon be receiving a letter from her.

Hearty Radhasoami from all of us.

Yours affectionately,
William Collias

(619)

Radhasoami

San Marcos, Calif.
November 18, 1962

Dear beloved Sant Das,

Listened to the disturbing news today regarding the trying situation India is having with communist

China, and trust that you and all of your family will be protected by His Mauj from undue pain and suffering. No doubt, additional burdens will be experienced by the Indian people but we pray that it will be of short duration.

We have received the Map No. 28 which is most revealing and to the point as are all of the Maps. We do not have Map No. 23. Was that omitted from the package ?

May you all be sustained by His Grace and Mercy. Florence joins me in sending you our sincerest Radhasoami.

Affectionately,
Herbert

Radhasoami

Monday, November 19th

Dear brother Sant Das and family,

How are you all ? We sincerely thank Radhasoami that all is well and in keeping with His Mauj. Here our health condition has improved and our doctoring business is being drawn to an end.

Yesterday (Sunday) we had a good Satsang, and it really lasted about all day. In the afternoon, Mrs. Wanda Dunbar and her husband and a couple, Beas Satsangis (so called), came and we read from the holy books different passages, and the friends bought a couple of books. Frank Rominger was the last to leave, and he seemed to be walking on air, saying, "It was a wonderful Satsang, in fact, the best ever". So no need to worry about numbers of physical forms. There is an excuse too as the

distance between places are great here in California, and traffic reckless and heavy on the freeways, fast too, which causes many folks to remain near home.

Kindest love and regards to you and all.

Affectionately,
Sister Florence

(620)

R. S.

Soami Bagh, Agra
24th November, 1962

My dear brother Herbert,

Your letter of 18th to hand.

In the year 1857, there was a great calamity of "Sepoy Mutiny" (or the War of Independence) in India. Religious-minded people were deeply perturbed by the vagaries of fortune. The rich became poor and the poor became rich. A picture of transitoriness of the world rose before the eyes. In November 1858, took place the memorable meeting between Soamiji Maharaj and Huzur Maharaj. After the departure of Huzur Maharaj and at the beginning of Maharaj Saheb's regime, there was the great epidemic of plague. Buaji Saheba departed in 1913 and then began the regime of Babuji Maharaj, when there was the First World War, 1914-1918. Towards the close of Babuji Maharaj's regime, there was another World War II, 1939-1945. Thereafter the country was partitioned into India and Pakistan, and horrible scenes of partition were enacted in

India and Pakistan. It is now 13 years that Babuji Maharaj departed, and we are having the greatest calamity of our times, of China invading India. Sants shower great Daya (grace and mercy) when coming and going. But who can understand that pain, suffering, calamity, misfortune, etc., are the signs and indications of His grace and mercy? Whatever happens is by His Mauj, and is fraught with the greatest spiritual good.

It is hoped that this China affair will be of a short duration, and in the end, India's prestige will be enhanced.

You need not worry about dwindling numbers. There are hundreds of Satsangis who are all alone in their vicinity, there being no other Satsangi in their neighbourhood. Go on with your devotional exercises and reading and studying the holy books as much as possible. Rest will be taken care of by Him. In thousands and thousands of miles of barren land, one finds a green plant of true devotion somewhere. Radhasoami Dayal takes care of this green plant. It has been said "Ye are the salt of the earth".

Map No. 23 was sent separately in an envelope by surface mail. You may yet get it. If not, I will send it again.

With hearty Radhasoami to you and Sister Florence,

Yours affectionately,
S. D. Maheshwari

(621)

R. S.

Berkeley, California

December 5, 1962

My dear brother Sant Das,

I wish to thank you for your most welcome letter (No. 607) of October 1st and for the explanation rendered in regard to the references to SARAN.

Brother Herbert sent me Maps 24, 25, 26, 27 and 28 and I have found them most interesting reading and enlightening from a spiritual standpoint. Last Saturday these same Maps were mailed to Mrs. Gloria Story, at the request of H. W.

At the top of this page is one of the latest stamps issued by our Government. Great stress is being placed on higher education in this country. At enrolment time in September at the University of California, in Berkeley, there were approximately 25,000 students listed. The grounds of this University cover about 515 acres and is a beautiful sight. A number of new modern concrete structures about six or seven storeys high are under construction. Nearby are a number of, off the Campus, buildings being erected to accommodate the students for housing purposes. This is one hall of learning (intellectual) that is endowed with plenty of money. Yet, the students in the architectural group are still studying in wooden shacks.

A few days ago, I completed reading 'Correspondence' Vol. 2 for the second time. I marvel at the wealth of Radhasoami knowledge that you are able

to impart to those Satsangis who write to you seeking aid. And I rejoice at the love that is being expressed to you for all your help and guidance.

I may as well tell you that it is a great pleasure to correspond with Mr. and Mrs. Herbert McQuinn. They have been most courteous in every way and I regret that I'm not able to attend their Satsangs more often. As it is over 500 miles from Berkeley to San Marcos and the highway and freeway traffic is becoming more of a problem it isn't a pleasure to drive by car any more in this State which expects to have a population of about 25,000,000, within the next ten years or less.

Fondest wishes to you and your family with heartiest Radhasoami to all my Satsangi brothers and sisters at Soami Bagh.

Affectionately,
Frank M. Young

(622)

Radhasoami

San Marcos, Calif.
December 7, 1962

Dear Beloved Sant Das,

Acknowledging rec't of yours (No. 620) of November 24th and we hope and pray that the 'China affair' will be of a short duration thru His Mauj.

We look forward to receiving Map No. 29 as well as No. 23. They verily will be a mile-stone in the history of the Radhasoami Faith.

Rec'd today a letter from Hazel V. Leming saying that "she would like to get back into Radhasoami

again" and says "I hope that Mr. Maheshwari approves of his little sister to be back in Agra group of Radhasoami again" (she means of course Soami Bagh). It is the custom of some of the old Beas group using the term Agra when meaning Soami Bagh, but we are trying to change that habit. She further says, "Radhasoami didn't leave me, as my Supreme Father within me is always with me. He might not approve of the wisdom and knowledge I was seeking (following) but I do know He is very loving and forgiving. He now thinks I have learned my lesson and I'm trying very hard to get over this little adventure that I got into. All will be well I am sure". She may write you.

We have decided, at last Sunday Satsang, to hold the Bhandara of Huzur Maharaj on X'mas Day instead of the Sunday previous December 23. We did not desire to compromise to the Christians who revere their leader on December 25th and why should not we hold our Bhandara on December 25th as no one is working on that day and those who desire sufficiently to come will find themselves with us.

If you have the Bhandara dates for 1963 ready, we would like to have them for X'mas Bhandara, if convenient, or, if you do not have all of the dates, just send us the date of the next Bhandara after Dec. 25th, '62.

Florence joins me in sending you our sincerest Radhasoami,

Affectionately,
Herbert

(623)

R. S.

Dearborn, Michigan
December 18, 1962

Dear brother Sant Das,

I have no excuse to offer for neglecting to write to you sooner and let you know that I received everything you sent me. I am very thankful to the Supreme Father Babuji Maharaj for His grace and mercy He bestows upon me, the unworthy slave at His Holy Feet. I write to you as a humble spirit beginning to realize the value of his freedom, and thank you very much for your kindness and love for all of us Satsangis in this country with your untiring efforts to translate all the books that we have and enjoy, and which I accept with all my heart, mind and spirit as the word of the Supreme Father. As I realize my weakness and inability to do anything without the Grace and Mercy of the Supreme Father, I surrender myself to His supreme Mauj to make me more conscious of His supreme love of loves. Many times I experience some sort of sadness, and there is no satisfaction, regardless of what worldly pleasures take place. But as I believe that everything takes place is by the Mauj of the Supreme Father, I pray to Him to increase my faith with intense love and intense desire to approach Him. I perform my devotional practices as best as I possibly can.

Now I live with brother William Bouklias and every evening we read the holy books about an hour or more and cogitate and discuss some of the points

in the discourses with prayer to Supreme Father Babuji Maharaj to give us the right understanding of His truth.

With love and respect to all of you and
Radhasoami Radhasoami Radhasoami Radhasoami,

Affectionately yours,

Gus Samos

(624)

Radhasoami

San Marcos, Calif.

December 21, 1962

Dear beloved Sant Das,

We are most happily surprised this week to receive a new tape recording from Nirmal Thakkar who is in Worcester, Mass., and this tape as you, no doubt, know has the voice of Babuji Maharaj. We just couldn't believe our ears. Wrote to Nirmal asking him to visit us here but have not heard from him yet. We are most grateful for this tape and the Chantings were the best we have yet received. Yesterday, Santa Mann came here with his sister, who has just come here from Scotland ; also two people of the Beas group and a friend, for dinner with us. Mann made a translation of the Discourse of Babuji Maharaj. We will proceed to have tapes made for those Satsangis who may wish to have one. We will be happy to have this tape with Babuji Maharaj's voice for the Bhandara on December 25th.

With a hearty Radhasoami,

Affectionately,

Herbert and Florence

Dear brother Sant Das,

Radhasoami. I wish to greet you and your family at this time. May our bountiful Supreme Father continue showering His loving care on you and us all. Such is our sincere wish. We all enjoyed the tape yesterday. Santa Mann brought his sister to see us yesterday, and during her walk with me, she said her mother-in-law was well acquainted with you, and I understood that the 'in-law' was of the Agra group. But, this is the 'fly in the ointment'. I did not remember the mother-in-law's name. The lady visiting here, her name is Prem. She is going to study here. Her husband is in India. She has been in Scotland perfecting the English language. She dressed in her Sari, and so enjoyed the chanting. She may have been a little homesick. Her brother will help her a lot, I believe. Will close, and continue thanking Radhasoami for all His many Blessings.

Affectionately,
Sister Florence

(625)

Dear beloved Sant Das Maheshwari,

I just received both parcels, I was so happy to receive them from you. I shall cherish them always. Thank you ever so much. Thank you also for all your recent letters.

I believe I have told you already that I have read all the Maps except one which Herbert McQuinn

wrote me the other day he is sending me soon. I found them so enlightening and rewarding. I now understand why you think so little of Dayal Bagh. I do too, as they have distorted the true message of the original teachings so completely. The same is true of the Beas and New Delhi groups, although not as much. Yet I feel enough to know there is only one true path left, the Soami Bagh group. Herbert wrote me that a tape was sent to him of a discourse given by Babuji Maharaj. He says He has the sweetest voice. I can't wait to hear it and re-tape it for myself. Have you had any word of the manifestation of Radhasoami on earth yet? We are all so anxious for this glorious event. Hope it will be soon, very soon. May Radhasoami bless you and your family to the fullest.

Affectionately,
Gloria Story

(626)

Pontiac, Michigan
December 26, '62

Dear brother Sant Das,

Received the package of Prashad on the 22nd December and all of us gathered around and opened the package and thanked the Supreme Father Babuji Maharaj, and gave some to all the family. I was surprised at the expression on the faces of the children and asked them what was the matter. But surmised the difficulty soon as the Prashad was

partaken by me, it was too hot for them. And it was verified by the question that Nick asked me, namely, "Dad, could we send some candy to India and have it blessed and then returned to us?" But as for myself Dalmoth is my favourite.

Today the Map No. 28 was received and read it over. It gives me much enlightenment on the historical activities of the other sect, and their attitude up to the present time. These Maps are to be treasured for if and when an occasion demands, the facts can be presented in clear-cut form. It also establishes more faith in the Soami Bagh Satsang, illustrating to me the true from the false teachings. The information that they have shown to date is that Dayal Bagh through the unsavoury form of plagiarism is trying to attach credit to itself, through the distortions of the historical facts, to suit their needs. These Maps are likened to a guiding light, and they are brought to the surface to see what they look like. No wonder they have such a large number of turn-over in customers.

During the festive occasion of the Bhandara of Huzur Maharaj we had a meeting in my home with my family. At the beginning of the meeting we read the "Manglacharan", and the first two chapters of History & Tenets. The re-recordings of the Chants were played. Then 52 questions and answers were read from a letter that was sent to me on the 29th of May, 1961. Then we all took turns reading from the pamphlet of the "Litany of Love", and after much discussion of many points the meeting was over and thanked the Supreme Father and all partook of Prashad. During this period of the

readings there was much interruption with so many unusual questions that surprised me as well as Lula. At least it was heartening that they showed interest to learn the Radhasoami Faith.

The bombardment of so many questions made it hard for me to answer them. The following are some of the questions that were asked by them. How did we come here? Who created the three Divisions? What are the facts that this is really the highest Religion? Is there any region lower than the Third? Is there anything above the First Region? Why did Soamiji Maharaj stay in His room so many days? Do other beings from other planets come to earth? Why does the Sant Sat Guru stay above while the Gurumukh comes to this plane, and how can the Supreme Being take on the human form? Why does the Supreme Father refuse to manifest at this time? If the Gurumukh descended to the lower planes for the salvation of the Jivas, am I a Gurumukh, and what do I know to show them the way?

This was enough for me, and it also confirmed my suspicions that whenever we talked in the past about the Radhasoami Faith, though the children were doing other things in the next room, their ears must have been glued to what we were saying. Another question asked after a lengthy study of the picture of the consort of Soamiji Maharaj was "Why did They not have any children?" My only answer was "Just whose children are you?" They smiled and Elizabeth commented how beautiful Radhaji Maharaj is.

Received a card and note (No. 624) from brother and sister Herbert and Florence last week

asking me if I wanted a re-recording of the new Chants that they now have. A letter was sent to them requesting the re-recording and thanked them a lot.

We passed harmoniously through this festive occasion of the Bhandara of Huzur Maharaj, and our thoughts turned many times towards the Satsang that was held there.

All of the family thanks you for the kind consideration for sending us Prashad, for we had only a few Laddus left.

We sincerely hope this letter finds you and your family in the best of health and the coming New Year to receive more Grace and Wisdom for guidance on this Path of Salvation. We pray it be His Mauj for the Manifestation of the Sant Sat Guru this year of 1963.

Hearty Radhasoami,

Affectionately yours,
William Collias

(627)

R. S.

Soami Bagh, Agra (India)
January 7, 1963

My dear brother William Collias,

Yours of December 26 to hand.

Question 1. How did we come here ?

Answer. Read (1) Article 56 “Transmigration of Soul”, or paragraphs 131–133 in the book “Radhasoami Mat Prakash” and (2) Articles 117 and 118 “Conflict between spirit force and the forces of Nature” and “Metempsychosis and its Character & Scope” in the book “Discourses on Radhasoami Faith”.

Question 2. Who created the three Divisions ?

Answer. The Supreme Being Radhasoami Dayal.

Question 3. What are the facts that this is really the highest Religion ?

Answer. Read from bottom of page 214 up to page 220 in the book “Correspondence with Certain Americans, Vol. I”. Radhasoami Religion is really the highest Religion because it teaches about the highest Name and Region, viz., RADHASOAMI Nam and Dham. The principal religions of the world are (i) Hindu, (ii) Muslim, and (iii) Christian faiths. The incarnations and prophets of all these religions descended upon this earth from Brahmand, the second grand division of the creation. The proof in support of this statement is to be found in the holy books revealed by them, as the esoteric allusions made therein clearly indicate that the goal of the incarnations, prophets, etc., was situated in the second grand division of creation. The highest incarnation of the Hindu religion was Krishna. The sound Ka ॐ indicates that he came from the top of Brahmand. Vide paragraph No. 483(12)

of the book "Teachings of Radhasoami Faith based on Babuji Maharaj's Discourses". The goals of the prophet Mohammed and Jesus Christ were also likewise situated in Brahmand. Vide Article 50 of the book "Discourses on Radhasoami Faith" and Articles 87 and 90 of the book "Phelps' Notes".

Question 4. Is there any region lower than the third grand division ?

Answer. Below the lowest sphere of the third division of creation, is the region of hell, full of torments and woes.

Question 5. Is there anything above the first grand division ?

Answer. No.

Question 6. Why did Soamiji Maharaj stay in His room for so many days ?

Answer. To perform spiritual practices for the benefit of the humanity in general, and the gifted and deserving souls in particular.

Question 7. Do other beings from other planets come to earth ?

Answer. Read Article 112 in the book "Discourses on Radhasoami Faith".

Question 8. Why does Sat Sat Guru stay above while the Gurumukh comes to this plane ?

Answer. The spirit of man has access up to the third Til (the portals of death). It is at this point that the awakening of spirit

commences. Hence the Sant Sat Guru stays at the third Til to effect salvation of Jivas. If He stays higher, He cannot do it.

In accordance with the law of spiritual adjustment, the Sant Sat Guru and the Chela (disciple) must occupy the same centre or plane of existence. If He came down, this creation will be dismantled and annihilated, because the process and laws of evolution of creation and its economy do not admit of a greater amount of spiritual energy being brought to a lower region than is suitable to its existence and preservation. But as the Jivas are entangled in the lower centres of Pind, the Gurumukh is sent down below, to the lowest centre, under the protective hand of the Sant Sat Guru. The Gurumukh working out His salvation under the aegis, guidance and spiritual help of the Sant Sat Guru and thus extricating completely His spirit from the lower centres and translating it to the higher regions, exercises an attractive influence in the deepest recesses of kindred spirits and this tug upon the spirituality in such spirits develops their Bhag (fitness) and makes them amenable to the influence of Sant Sat Guru. Without this, it would be impossible for ordinary Jivas to obtain their salvation.

Question 9. How can the Supreme Being take on the human form ?

Answer. Read Article 44 "Incarnations Explained" in the book "Discourses on Radhasoami

Faith", and also paragraphs No. 110-119, pages 121-125, Prem Patra, Part III.

Question 10. Why does the Supreme Father refuse to manifest at this time ?

Answer. For the spiritual welfare in general, and for increasing the love and yearning of the devotees in particular.

Question 11. If the Gurumukh descended to the lower planes for the salvation of the Jivas, am I a Gurumukh, and what do I know to show them the way ?

Answer. You are a gurumukh (with a small g), not Gurumukh (with a capital G).

Question 12. Why did Soamiji Maharaj and Radhaji Maharaj not have children ?

Answer. (i) The whole creation is Their children.
(ii) They did not have children because They did not descend below the third Til.
(iii) Maharaj Saheb has observed :—

“Soamiji Maharaj had no son. This was His Mauj. Jivas are prone to become slavish adherents of form and convention. For this reason He had no son. When articles used by Sants are greatly revered, why should not the highest respect be paid to His son who is His Nij Ansha (own part) and Parshadi (sanctified) ? But people are so constituted that they would either go to the extreme of treating him as Sant or begin to quarrel with him. This is undesirable.”

Important dates of the year 1963 are given below :—

(1) Basant Panchmi 30-1-1963 Wednesday

- | | | | |
|----------------------|-------|------------|-----------|
| (2) Holi | | 10-3-1963 | Sunday |
| (3) Guru Purnima | | 6-7-1963 | Saturday |
| (4) Bhandara Soamiji | | | |
| Maharaj | | 12-8-1963 | Monday |
| (5) Bhandara Maharaj | | | |
| Saheb | | 26-10-1963 | Saturday |
| (6) Bhandara Babuji | | | |
| Maharaj | | 16-11-1963 | Saturday |
| (7) Bhandara Huzur | | | |
| Maharaj | | 25-12-1963 | Wednesday |

With hearty Radhasoami and wishing you all a year that is happy from beginning to end,

Yours affectionately,
S. D. Maheshwari

(628)

London
3rd January, 1963

Dear Brother Sant Das,

Our hearty Radhasoami greetings and sincere good wishes for a very Happy New Year to you and family.

We are happy that the Grace of Merciful Radhasoami has averted more mishaps in India and pray that the talks for negotiation prove favourable. There has been much suffering in the world lately, it makes one very sorrowful and makes life a very painful process to cope with in this world.

Our thanks and hearty Radhasoami.

Sincerely,
A. M. S.

(629)

R. S.

Berkeley, California

January 11, 1963

My dear brother Sant Das,

Thank you for your kind present of Prashad and Charnamrit which arrived in excellent condition here on Dec. 27, 1962.

On Jan. 3rd, I received a nice letter from Brother Herbert in which he enclosed Map No. 30. So far I have read this Map carefully but will study it again for the third time. It definitely indicates a change of thought which appears to be quite consistent with the Dayal Bagh group, and shows an apparent weakness in their mental constitution.

At this time, I wish to take this opportunity to express my sincere thanks for your magnificent efforts to portray the TRUTH at all costs. These Maps that you have sent to the many members of the Radhasoami Faith, in the U. S. A., have undoubtedly earned you untold thanks, for your sincere efforts, in clarifying the true conditions at Soami Bagh. If it hadn't been for the divine guidance and training under the Sat Guru Babuji Maharaj, we would have never learned the truth of salvation at the present time. Indeed, your writings about the Gurus are an inspiration to all of us here, dear brother.

Best wishes to you and your family and other Satsangis with heartiest Radhasoami.

Affectionately,
F. M. Young

(630)

R. S.

London
16th January, 1963

Dear brother Sant Das,

Our sincere and loving Radhasoami greetings to you and family.

I wished to ask whether the reading of horoscopes was approved by the Faith. In the Beas group, the members told me that it was permissible to consult astrologers. I have since given up these wishes, as I was very interested in astrology when I was younger and had two cousins who studied and wrote books on the subject.

My son is young and at the age when curiosity is strong. He reads books on the subject, though not as much now as before. Can he write to any astrologer concerning his horoscope ?

Our hearty and loving Radhasoami greetings.

Very sincerely,
A. M. S.

(631)

R. S.

Soami Bagh, Agra
January 21, 1963

My dear sister,

Yours (No. 630) of the 16th to hand.

My father got my horoscope prepared at the time of fixing the date of my marriage in 1926. He

passed away at Allahabad, on the 27th of December, 1935, the day of the Bhandara of Huzur Maharaj. Soon after I burned my horoscope so that I may, at no time, be tempted, even out of curiosity, to peep into the future. The astrologer had made calculations upto the age of 45. He told my father that he saw no necessity of proceeding with further calculations, as, what was then required, had been met with. My father interpreted it to mean that my age would be 45 only. However, by His grace and mercy, I have completed more than 52½.

Question. Is the reading of horoscopes approved by the Faith ?

Answer.

(1)

“An attempt to peep into the future should be eschewed. This does not mean that any legitimate attempt for securing the necessities of the world and discharging the ordinary obligations of a householder should in any way be relaxed or neglected.” (letter No. 173, pp. 312-313, Holy Epistles, Part I).

“In the case of a Satsangi, the element of Mauj is always present in whatever happens to him, and Mauj is always directed towards securing maximum benefit of Parmarth, side by side with the paying up of the toll of Karams that continue to hinder the path of Parmarth.” (letter No. 212, page 360, Holy Epistles, Part I).

“Everything that comes to pass is through the Mauj of Radhasoami Dayal calculated to serve your best interests.” (letter No. 148, page 284, Holy Epistles Part I).

(2)

“Any one who has affinity with a star (planet) has a concurrence of qualities with his star.

“If his ascendant star be Venus, his whole inclination and love and desire is for joy.

“And if he be born under Mars, whose nature is to shed blood, he seeks war and malignity and enmity.

“Beyond the material stars are stars in which is no heat or sinister aspect.

“(Stars) moving in other heavens, not these seven heavens known to all.

“(Stars) immanent in the radiance of the light of God, neither joined to each other nor separate from each other.

“When anyone’s ascendant (fortune) is from those stars, his soul burns the infidels in driving them off.

“His anger is not like the anger of the man born under Mars — perverse, and of such nature that it is now dominant and now dominated.

“The dominant light of the Saints is secure from defect and dimness between the two fingers of the Light of God.

“God hath scattered that light over all spirits, but only the fortunate have held up their skirts to receive it.

“And he (that is fortunate), having gained that strown largesse of light, has turned his face away from all except God.

“Until now, the stars were influencing him ; henceforth he is the ruler of the stars.

“Thou interpretest the Mauj according to thy desire : by this the sublime meaning is degraded and perverted.”

(Maulana Rum's Masnavi)

With hearty Radhasoami to you and your son,
Yours affectionately,
S. D. Maheshwari

(632)

R. S.

Paradise, California
January 15, 1963

Dear Brother Mr. Maheshwari,

I would like you to know that I have just returned from a four-day visit with Mr. and Mrs. McQuinn. I was so happy to meet them and found them to be, as indeed I had anticipated, delightful and sincere. The extent of their unexpected hospitality would be difficult to describe. They would not allow me to remain at the hotel but entertained me, a total stranger, in their own home. A privilege and a great pleasure. They both kindly explained different points relating to our Faith. I was also greatly honoured to listen to the recording of the voice of Babuji Maharaj — the sound of which will remain in my consciousness for a long time. I hope to soon get a machine and some of the tapes, which Brother Herbert has so kindly offered to reproduce for me.

As time passes I appreciate more and more the opportunity given when Radhasoami Faith was made available. The need to be even remotely worthy of it is ever clear, but of course, impossible.

Again a fervent "thank you" for your tremendous efforts in making this priceless knowledge available to us in English.

With hearty Radhasoami,

Most gratefully,
(Mrs.) Flora L. Davis

(633)

R. S.

London
25th January, 1963

Dear Brother Sant Das,

Many thanks for your letter (No. 631) received yesterday.

Your comments on Astrology and final quotation, we found most helpful and elevating, and most beautifully worded. I had assumed your disapproval, long before I completed the letter of enquiry. Instinctively knowing that probing into the future was wrong, many years ago, I destroyed my horoscope nearly fifteen years ago, but youth has to learn from much experience and only few are blessed with wisdom in their youth. Lloyd has read paragraphs (1) & (2) of your letter over and over, and I do not

believe he will continue to interest himself in books of Astrology and Palmistry again except for reasons of reference.

I would beg to know whether it would be a great presumption to have the Name Radhasoami in Hindi over the front door, in brass or any hard metal or asbestos, the latter which could be painted over. I feel guilty of a great presumption, but this is only a symbol of my love and wish to be surrounded by the Holy Name in all ways that I can. I had even hoped that the engraving could be done at Agra. Please forgive me if this is a wrong thought.

If this home is for our own personal peace, or to welcome other Satsangis, we are happy, though from your past advice we shall make no effort to encourage any one, but concentrate on our own salvation and leave the rest to His Mauj.

Our loving Radhasoami greetings to you and your family and may His Grace ever be with you, your sons and your daughters.

Ever sincerely,

A. M. S.

(634)

R. S.

Soami Bagh, Agra, India
February 12, 1963

My dear brother Herbert,

Yours of February 5 to hand.

Question 1. Is not Satnam Pad the fifth region of the spiritual realm ?

Answer. Yes, it is.

Question 2. Does Satnam Pad mean the same as Sat Lok ?

Answer. Yes, it is the same as Sat Lok.

Spiritual Realm	{	1 Radhasoami or Radhasoami Anami or Anami Purush
		2 Agam
		3 Alakh
		4 Satnam Anami or Anami
		5 Satnam or Satnam Pad or Sat Lok or Sach Khand or Sat Pad
		6 Bhanwargupha

Question 3. Is it not true that Satnam Pad or Sat Lok is not subject to dissolution ?

Answer. Yes, it is true. Satnam Pad or Sat Lok is not subject to dissolution.

Question 4. Then it must be free from Maya ?

Answer. Yes, it is free from Maya.

Question 5. Then, how has it been said in paragraph 2, Bachan 2, Prem Patra, Part I, page 23, that in Satnam Pad there is little of Maya ?

Answer. This 'little of Maya' should not be confounded and confused with what the word "Maya" generally connotes. You have quoted only a phrase out of the sentence, "In the ocean, i. e., in Satnam Pad, there is little of Maya, and that too is identical or one with that ocean". This 'little of Maya' has assumed the form of pure spirituality and is one with the ocean of spirituality,

and, therefore, it cannot cause dissolution of the region of Satnam Pad. That which could not assume the form of pure spirituality and could not become one with the ocean of spirituality, was cast off or sent below, and is generally known as Maya. Its regions are Brahmand and Pind which are subject to dissolution.

It is only at one place both in Sar Bachan Poetry and Prem Patra that 'this little of Maya' has been mentioned. Otherwise there is no reference at all to it in the vast literature of Soamiji Maharaj, Huzur Maharaj, Maharaj Saheb and Babuji Maharaj. The relevant lines of Sar Bachan Poetry are :—

एक ठिकाने माया थोड़ी ।

सिंध प्रताप शुद्ध हुई आन ॥

Ek thikane Maya thori

Sindh pratap shuddh hui an.

Translation :—At one place, there is a little of Maya, but it has been purified and spiritualised by the refulgence of (or contact with) the ocean of spirituality.

The same idea has been expressed in Prem Patra, Part I by Huzur Maharaj in the following words
सिंध यानी सतनाम पद में माया बहुत कम है, मगर सिंध के साथ
सिंध रूप हो रही है ।

Translation :—In the ocean, i. e., in Satnam Pad, there is a little of Maya, but it is identical (or one) with that ocean.

The origin of Maya, as of Kal, is in Sat Lok, where, before they were ejected, formed a sediment.

They can no more enter there. The spiritual covers over the spirit entities are the only remnants of Maya, and the feelings of individuality, are those of Kal or mind. They are quite different from Kal and Maya both in essence and functions.

Bhanwargupha and Maha-Sunn are also not subject to dissolution.

With hearty Radhasoami to you and sister Florence,

Yours affectionately,
S. D. Maheshwari

(635)

R. S.

Panorama City, California
February 7, 1963

Dear Mr. Maheshwari,

We want to express our heartfelt thanks for the gift of Prashad that you sent us again, and which arrived in excellent condition, as always.

We both have in the meantime experienced many instances of unusual and quite wonderful help and protection as well as some perhaps even more beneficial tests of strength and of the degree of our Saran.

With all good wishes for your personal welfare and continued good health and with heartfelt RADHASOAMI,

We are,
Yours affectionately,
Wolfgang
& Madelene Martin

(636)

R. S.

Soami Bagh, Agra (India)
February 16, 1963

My dear Sister,

Yours (No. 633) of 25th January and of 11th February to hand.

A parcel of Reori (sesame seed pellets) Prashad of Basant Panchmi was sent to you on the 5th of February. It contains a zinc plate with RADHASOAMI inscribed on it in Hindi.

If anyone, be he of the Beas group or even a stranger, comes to you as a seeker, desirous of learning spiritual truths, he or she may be welcomed and helped. There is no harm in it.

With hearty Radhasoami to you and your son,

Yours affectionately,
S. D. Maheshwari

(637)

Radhasoami

Feb. 15, 1963

.....Sant Das,

Please advise regarding the following :—I am contemplating having my body donated to the..... College of Medicines at.....in order to get away from the high expense of conventional burial which

in this country is around 1,000 dollars, considering the necessity of the coffin, Mortuary expense, etc., etc. I had planned being cremated but this too is a 'racket' as we call it here. After the College is thru with the use of the body it is then cremated. This will incur no expense to us but we are wondering if this procedure would be according to R. S. Faith. When death occurs, the College is to be notified and they come for the body themselves with no trouble to us. Please give us an answer to this problem.

With a sincere Radhasoami to all, and your blessed self,

Affectionately,

(638)

R. S.

Soami Bagh, Agra
February 25, 1963

My dear.....

Yours of the 15th to hand. During a discourse in 1935 at Indore, Babuji Maharaj was speaking on the slavish and traditional ways of the orthodox people. In condemnation of the same, He was pleased to remark that when the Surat (spirit) has left the body and repaired to higher regions, it matters little who disposes of the dead body and in what manner. Even if the dead body is touched or disposed of by, or given to, a Bhangi (scavenger), it can have no effect on the departed Surat or spirit.

The following couplet is quoted from the Bani (poetical compositions) of Dadu Saheb, a Sadh,

who flourished in the latter half of the sixteenth century.

हरि भज साफल जीवना पर उपगार समाय ।

दादू मरणा तहां भला जहां पशु पंछी खाय ॥

Hari bhaj saphal jeewana par upgar samai
Dadu marna tahan bhala jahan pashu panchhi khai

Translation :—Make your life fruitful by devotion to Lord. Do good to others. O Dadu ! die there where beasts and birds feast on your remains.

In the above sense, it would be good if dead bodies are donated to the college of medicine. It would, in addition, save expenses of conventional burial, and a lot of unnecessary botheration. Even if, in the end, the dead body is not cremated by the college authorities, skull, bones and other parts will be retained for the benefit of students of anatomy.

In olden times, Tantriks and practitioners of black art made improper use of dead human bodies in evoking spirits. For this reason, cremation was considered to be the best form of their disposal.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari

Tantriks—Followers of Tantra doctrines.

Tantra—A religious treatise teaching magical and mystical formularies for the worship of the deities or the attainment of super-human powers.

(639)

R. S.

London

25th February, 1963

Dear Brother Sant Das,

Our loving Radhasoami greetings to you and family. Usually, I like to write to you as soon as and immediately I receive a communication from you, but unfortunately I could not at once inform you of my great joy and gratitude to learn of the prompt way in which you received my appeal, by unhesitatingly sending me the zinc plate for our front door. I thank you so very very much.

We are grateful that you are sending some more of the pellets as we have been greedy and had too many each day. We shall now take one a day and a little of the others. In spite of our greed, they are precious to us and will be treated as such and should last us to the end of the year. We liked the pellets best, but find all three Prashad delicious. We are content and grateful and render you our loving thanks.

Radhasoami. Our affectionate greetings.

A. M. S.

(640)

Radhasoami

March 13, 1963

Dear beloved Sant Das,

Acknowledging yours (No. 634) of Feb. 12 regarding Sat Nam, which was copied and sent to

my friend, who is a Beas initiate but wants to know the facts of Radhasoami Faith, etc. Her answer shows a decided ignorance of what Soamiji Maharaj taught according to our Soami Bagh revealings. Will endeavour to answer her questions but will refrain from allowing any thot of proselytizing to enter in.

Bhandara of Holi was a banner one last Sunday, March 10th. There were only ten present, one prospective initiate, but the quality of the spirit of the group was wonderful.

By the way, we run the tape of Babuji Maharaj's voice at each Satsang and everyone looks forward to hearing it. Have had a translation made by Santa S. Mann but we would like to have a translation made by some one at Soami Bagh. Florence and I am feeling well, thanks to His Mauj. My hernia is entirely healed and 100% functioning.

Radhasoami and our love,

Affectionately,
Herbert & Florence

Radhasoami

Dear brother Sant Das and wife and all,

This being March month, all nature seems to be putting forth good sign of a garden growing year, as well as relaxing time for study, quietness and Sumiran. When it is five o'clock here (evening) we take that time to gather the outside to the inside — centre as much as within power. My time has been rough (of late) to quite an extent, but an experience

made me know how wonderful it was to have a focus point where Radhasoami could be thought upon, and realized. All this literature which we are so blessed to have, truly, is so much appreciated. Bhandara (Sunday) we had gorgeous readings from different parts from the different books on a subject previously chosen. Mr. F. Young sent us three or four pages of typed references on the subject "Satsang". So very wonderful. The tape was played - then meditation or quietness — then reading, the different initiates doing as they desired, i. e., read or not. Had no interruptions. The table was set for 10, and the main meal cooked which was (hope this does not bore you) home organically grown beans, home-made bread, cookies, jelly, imitation butter (real butter too) veg. The Harrises brought a large boyzen-berry pie which he baked himself. We all enjoyed seeing the Harrises again, and they were happy to be at Satsang here again too. Of course attendance would be easier if the distances were not so many miles away. So we are thankful we can all get together — even as often as we do. Mrs. Flora Davis spent a week with us, (nearly a week) but could not remain until the Sunday meeting. She looked for a place to buy and live near here so she could attend Satsang. Her regular home is about 300 miles away. She is a most sincere soul. Studies a great deal — may she get the understanding she requires for the progress (spiritual). I trust she will. Truly and sincerely and please know how we do appreciate your attention to us here.

Hearty Radhasoami.

Affectionately,
Sister Florence

(641)

March 14, 1963

Dear Beloved Sant Das Maheshwari,

I just received the Prashad and I was so pleased with my favourite kind. I have put some in a bowl and I store the rest in a glass container. There was one kind you wrote about once that might spoil in a few days. This isn't the one, is it? I am eating it very slowly - a few each day. I feel a real impact with it when I eat it. My devotion to Radhasoami seems to increase all the time with my meditation and reading. But this does sure as a boost, the Prashad, I mean.

By the way, when I received it this time, I had to sign a slip, a registered slip. I never did this before. I am concerned because may be they are recording this at the Post Office. Granted that this Prashad is for our good, still, has it been inspected there for any kind of bacteria from the handling etc., particularly for tuberculosis or cholera? The reason I ask is because I have to undergo a physical test every year for blood count and am constantly checked otherwise, because 6 years ago I had a malignant tumour. There is no real excuse I can give for not being checked. Yet if I do come down with something - they may trace it back to you and blame and censor my religion, if it is not inspected. I am writing this with the Radhasoami Faith's good name *most* in mind. As for me, I will accept any Karmic condition that Radhasoami gives me. So I eat it anyway. May Radhasoami bless you and your family to the fullest.

Affectionately,

(642)

R. S.

Soami Bagh, Agra (India)

19th March 1963

My dear sister,

Yours of March 14 to hand. If kept in a dry bottle, Reori may last for quite a few days. If exposed to moist air, it will lose crispness. But all the same it is Prashad. Crisp or otherwise, it may be used as Prashad at any time. When it is noticed that deterioration has set in, it may be finished, i. e., you may eat it in quantity.

If the parcel was intact, i. e., well sewn in cloth, it should be taken that it was not opened. No undue importance should be attached to the signing of the registered slip. It may be some postal routine in proof of its having been delivered to the addressee.

The article has been prepared under hygienic conditions. There is no question of any disease being carried through it. Please have no fear or apprehension on this score. It is Prashad, a sanctified article.

Trusting you are doing well and with hearty
Radhasoami,

Yours affectionately,
S. D. Maheshwari

(643)

Radhasoami

London
21st March 1963

Dear Brother Sant Das,

Our loving Radhasoami greetings to you and your family. We hope you are all well and much blessed by the grace of the Supreme Father Radhasoami Dayal.

To-morrow Colonel Sanders will be spending the afternoon and possibly the evening as well with us. The weather has not made it possible for him to come before. He is still anxious to know any other reasons I had for leaving the Beas group. If he insists, the truth shall be told to him and it will be up to him to disbelieve me and keep his illusions or believe and lose them. He wishes to rent a room in the house, but this may not be workable because this house belongs to one Master only and one branch of Masters and I feel it may be awkward to have meetings here with members of another group embracing another guru.

Our loving Radhasoami.

Sincerely,
A. M. S.

(644)

R. S.

Soami Bagh, Agra
March 27, 1963

My dear sister,

Your letters (No. 639) of 25th February, (No 640) of 13th March and (No. 643) of 21st March to hand.

Renting a room to any person belonging to a dissentient group, will definitely disturb the peaceful and spiritual atmosphere of your home. You are right when you say, "This house belongs to one Master only and one series of Masters and I feel it may be awkward to have meetings here with members of another group embracing another guru."

With hearty Radhasoami to you and your son,

Yours affectionately,
S. D. Maheshwari

(645)

Radhasoami

Pontiac, Michigan
March 21, 1963

Dear Brother Sant Das,

Brother McQuinn has sent me the chantings that are recorded on tape. They are very pleasing and are played many times and all are happy to hear the holy Bachans and the chanting of the holy Name Radhasoami. Tears came to my eyes the moment the voice of Babuji Maharaj was heard. I repeated the Name Radhasoami and thanked Radhasoami Dayal for this favour. This was considered a great blessing for my spiritual welfare.

There was also a translation of the voice of Babuji Maharaj that McQuinn has sent me. It was translated by a certain Mr. Santa S. Mann. (See

letter No. 640). A copy is enclosed in this letter. I do not know this person. And whether this translation is correct or not, as yet has not been confirmed by Soami Bagh. The one big question that arises in my mind is "has this translation been translated with the spirit of Babuji Maharaj?"

This question may as well be applied to the dissentients. How can they ignore the Parent Line of the Sant Sat Gurus of Soami Bagh and still maintain that their publications and their gurus are of the same spirit of Sat Purush Radhasoami? Are they not in delusion?

Thanks for everything brother Sant Das and a hearty Radhasoami from all of us,

Affectionately yours,
William Collias

(646)

Radhasoami

Recorded voice of Babuji Maharaj

Translated by Santa S. Mann and
sent to William Collias by brother
McQuinn

Seeing the pitiful condition of the souls, the Father took pity and came here in the form of a Sant Sat Guru.

He preaches gently that you, the poor and lost souls, should go back to your original abode where only joy and happiness prevail and get away from the suffering and pains of this world.

The souls are helpless by themselves to reach Sat Lok. The souls that listened and followed His advice got on their way to salvation and their real home. Although the soul is here in this world, yet its home is elsewhere. It is here under the misleading influence of Kal and Maya.

Further, due to the dominant Kal element in the human being, the soul is so engrossed that it has totally forgotten its real abode and does not realize it in the least. It does not have the slightest idea of its beautiful home, nor does it know how to get back to its beautiful home. It has come down here to nothing but miseries, problems and other headaches. It faces nothing but pain and evil here.

Without Saints, and excluding Saints, there is not a soul free from suffering and pains. The Sant Sat Guru has been merciful beyond a limit to help the souls for getting them out of these sufferings. If it gives up worldly pleasures and desires, and follows a Sant Sat Guru, then by and by it will begin its journey home through grace.

It shall reach Sahas-Dal-Kanwal first. The path is easier from there up. Devotedly doing meditation shall further it to Bhanwargupha; then up to Sat Lok; then to Agam Lok; then, and finally to Radhasoami Dham. This is the real home. There is nothing but bliss, love, joy and peace here, here at Radhasoami Dham.

The existence there is only in the form of love and bliss. Although the form of the soul was bliss and love, initially, yet it was in a slumber until it got down to earth, full of pain and suffering.

The soul that rises up to here, i. e., Radhasoami Dham, shall remain in the form of love and bliss for ever thereafter.

Radhasoami

Note :—This translation has not been confirmed by Sant Das Maheshwari as to its perfection, namely, if it was translated by the same spirit of Babuji Maharaj. (A copy was sent to Satsangi brothers with the above note)

(647)

TRANSLATION OF BACHANS OF BABUJI
MAHARAJ AND CONVERSATION BETWEEN
HIM AND THE SATSANGIS, AS CONTAINED
IN GRAMOPHONE RECORDS, REPRODUCED
ON TAPES (SENT TO SATSANGIS IN
AMERICA AND ENGLAND)

Recorded on 29th December 1948, Wednesday, at quarter past 5 O'clock and then again at 8 O'clock in the morning.

(1)

BACHAN

A sincere seeker after true Parmarth, should search for a Perfect Sant Sat Guru. He is like a rare jewel. Without His assistance, it is not possible for the Jiva to leave this contemptible world and gain access into his Real Abode high up, or for his Surat to ascend with the help of Shabd. Save Surat-Shabd-Yoga, there is no way whereby the Surat can revert

to its Original Home. The paths so far followed by others, terminated either at the first or at most at the second stage of Sants. For further advancement, the path cannot be found except through the Sant Sat Guru, who has access upto the regions of Sat Purush and Radhasoami. It is therefore incumbent upon the Jiva, in the first instance, to exert his utmost to find out the Sant Sat Guru. When He is met with, he should not hesitate to surrender to Him his mind, body and wealth.

QUESTIONS AND ANSWERS

(Questions put by Satsangis and answers given by Babuji Maharaj)

Gauri Babu : Satsangis are anxious to know why Maharaj (Babuji Maharaj) has chosen to confine Himself to bed.

Babuji Maharaj : No particular reason. It is due to old age.

G. : Of course, it is due to old age. But the manner in which Maharaj has been confined to bed for the last six years

B. J. M. : For four years.

G. : It is now 6 years, Maharaj !

B. J. M. : Is it ?

G. : Maharaj fell ill on April 1, 1943.

B. J. M. : Yes.

G. : "1949" is just to usher in now.

B. J. M. : All right.

G. : Is there any special reason for Maharaj's lying in bed ? How is it good for Satsangis ?

B. J. M. : There is no particular reason for it. It is due to old age, and the time of death has not yet come. That is why Pran (breath) is still there in the body.

G. : How will Satsangis be benefited by it ?

B. J. M. : Whenever they like, they may come, have *darshan* and talk. When I used to move about they could come at certain appointed times only.

G. : Then it means that Satsangis can derive greater benefit at present.

B. J. M. : Greater benefit they cannot derive. The benefit, which accrued from my discourses in Satsang, cannot be derived now. Some benefit, of course, they do derive.

(2)

G. : Will there be greater improvement in Soami Bagh ?

B. J. M. : Yes, yes.

G. : When may we expect the construction of the Holy Samadh to be completed ?

B. J. M. : Nothing definite can be said about it. In a way, the construction has already been completed.

G. : The proposed building, the construction of which is in hand, is very large. Can we expect it to be completed soon ?

B. J. M. : Not very soon.

G. : But completed it will be ?

B. J. M. : Yes, it shall certainly be completed. But it will take time.

G. : And the construction work will not be interrupted. Will it go on ?

B. J. M. : Yes, it will continue.

G. : Will Satsang go on increasing day by day ?

B. J. M. : Yes.

Santo Babu : Will the differences between Soami Bagh and Dayal Bagh come to an end one day ?

B. J. M. : Yes, a time will come when they will begin to diminish. Ultimately they will end. There are no appreciable signs of rapprochement.

Hira Bhai : Maharaj once said at Allahabad that there would be Radhasoami era. When will it begin ?

B. J. M. : There is yet some delay.

G. : Maharaj ! Is there delay too in the advent of Soamiji Maharaj and Huzur Maharaj ?

B. J. M. : That is very much distant.

Prabha Shankar : Maharaj ! It has been enjoined in Bachans, "One who loves my Beloved, is dear to me". We are unable to follow this injunction.

B. J. M. : It will become possible.

P. : May we hear something about it ?

B. J. M. : The lovers of Radhasoami Dayal will certainly be dear to those, who are true Satsangis and whose hearts are imbued with a sincere love for Radhasoami Dayal. It is due to deficiency in their love that they are not dear to them.

Santo Babu : Sometimes there appears to be very little amity among Satsangis.

B. J. M. : It is so.

S. : It will be desirable if there is greater amity.

B. J. M. : Gradully there will be.

(3)

G. : Maharaj ! How long will this conditon of India continue ? May there be some improvement ?

B. J. M. : This will result in great improvement and spiritual good. The day is not far distant. Gradually, it will be done.

G. : Maharaj ! What about the quarrels going on in the country, between Hindus and Musalmans, and one another ?

B. J. M. : All will end in peace. By the time Radhasoami Dayal incarnates as Father and Son, peace will reign supreme.

G. : Maharaj ! Will we have to come and dwell here after that ?

B. J. M. : That period of peace and tranquillity will prevail for one thousand years.

At the expiry of this period of one thousand years all will be withdrawn to their respective higher regions. But all will not repair to Sat Lok.

G. : And thereafter ?

B. J. M. : Creation will again be evolved.

G. : Maharaj ! Will the same troubles have to be undergone over again ?

B. J. M. : Not by those who will have secured admittance into Sat Lok.

G. : But will those, who are in intermediate regions, have to suffer ?

B. J. M. : Yes, they will have to undergo some hardship, but very little in comparison with those who rise from lower regions.

G. : Maharaj ! Will greater benefit accrue to us when both Soamiji Maharaj and Huzur Maharaj grace this earth and live here ?

B. J. M. : Yes.

G. : It is because both would be here.

B. J. M. : Yes. With their advent, salvation of all the Jivas will be effected. But all will not repair to Sat Lok. Every Surat (spirit) will go to the region of its origin. Precreational condition will supervene.

Kailash Chandra : Maharaj ! Sants and Mahatmas are omniscient. Is it necessary for a Jiva to relate his troubles and difficulties to them (Sants) and pray for their (Sants') grace, mercy and protection ? Or because they

(Sants) are omniscient, and know everything, it is not necessary to do so !

B. J. M. : One must always pray and supplicate.

K. : Maharaj ! It is said that the Sant Dhar (current of Sant) which has come down to this earth shall not recede till the salvation of all has been effected. It shall continue. Is there any likelihood of an "interregnum" taking place before this ?

B. J. M. : No. "Interregnum" there would be, but the current will not go back. Sants will again manifest. In between, interregnum will be taking place at intervals.

K. : But not just now ?

B. J. M. : There would be no "interregnum", when they will come in the end.

K. : Maharaj ! But there is going to be no "interregnum" in the near future ?

B. J. M. : Hope not. But interregnum there will be.

K. : May there be none, at least for 10 or 20 years, Maharaj ?

B. J. M. : Hope not.

G. : How shall we know about it Maharaj ?

B. J. M. : He would Himself vouchsafe every kind of recognition necessary for the welfare of the Jiva.

(4)

Sant Das : After the departure of Soamiji Maharaj Your Grace had applied yourself to studies.

How did Huzur Maharaj take you under His care ? It is said that He went to your house.

B. J. M. : It is like this. Huzur Maharaj did not attract either Maharaj Saheb (who was senior to me by three months) or myself to His Satsang as at that time we were students. The reason was that if we had attached ourselves to Satsang, our studies would have suffered. When our education was over, Huzur Maharaj was pleased to visit Benares (Varanasi). When He wrote to me about this, Maharaj Saheb also wanted to accompany me to the railway station to receive Huzur Maharaj. We both (Maharaj Saheb and myself) took Huzur Maharaj in a carriage to the garden of Raja Munshi Madho Lal. Ordinarily Huzur Maharaj used to stay two or three days only. But on that occasion He was pleased to stay there for ten days.

S. D. : How far is it correct that Huzur Maharaj went, searching for You, to Your house ?

B. J. M. : There was no necessity for it. Huzur Maharaj knew my house. When my grand mother (Soamiji Maharaj's elder sister) was alive, He had visited my house. To locate it later on, He might have made enquiries.

S. D. : It is said that Huzur Maharaj enquired from You if You were performing any Abhyas.

B. J. M. : This enquiry was made by Soamiji Maharaj, not by Huzur Maharaj. I replied that I was performing the Abhyas (practice)

of Pranayam as taught by my grand-father. I prayed to Soamiji Maharaj to initiate me. At this, He said, He would do so, if I was not tied to that Abhyas. I replied that I had no such attachment. Thereupon He initiated me. He took His seat on the very Chauki (raised dais) made of earth, on which He used to sit. He seated me by His side and initiated me.

K. : A Satsangi is desirous of effecting some greater progress in his Satsang and Parmarth; for this purpose he prays to the Sant Sat Guru. Will greater progress be possible by any means other than the usual law of Karams ?

B. J. M. : More or less, the progress will be made in accordance with the usual law. But this prayer will ease it to some extent.

K. : Maharaj ! We strive very hard to bring the Rup (Form) of the Sant Sat Guru before our mental eye in the practice of Dhyan. But it does not appear. What should we do to fix His Form in Dhyan ?

B. J. M. : That Form is at a higher level. The Surat does not reach there. Therefore that Form does not manifest. When by the performance of Abhyas, the Surat is able to reach there, the Form will appear.

Recorded from half past eleven to half past twelve in the night between 30th and 31st December, 1948.

(5)

Surat is not a denizen of this region. It belongs to the region which is the Adi Dham (Prime Abode)

of Radhasoami Dayal. There it was merged in the Purush (the Supreme Being Radhasoami Dayal), and had no individual knowledge about Him. It has now to cut asunder all the covers of Kal, Karam and Maya, which it has assumed on descent to this region. After receiving initiation from the Sant Sat Guru it has to perform Abhyas (spiritual practice), which is not possible without His help. Thus it has gradually to proceed towards and reach that Region. There, it will obtain individual knowledge of Radhasoami Dayal. This is termed as true and complete Uddhar (salvation).

For acquiring this very knowledge, the Surat had to descend to this region. Upto Sat Lok it was spirit. Below appeared the currents of Kal and Maya. Kal begged Dayal to grant him Surats, as, by himself, he could not bring about any creation. Also Surats could not acquire individual knowledge. Kal's prayer was granted and Surats were entrusted to his care; because the good of all was involved in this arrangement. It was thus that Surats descended, with Kal and Maya, to the Pind Desh, and began to function through the nine apertures in the body. The object was that by this "functioning", gradually the covers of Kal and Maya are cast off and the Surat gains consciousness and returns to its Nij Desh, its real home. On reaching there it will acquire full knowledge of Sat Purush Radhasoami. For this it is imperative for the Surat to meet the Sant Sat Guru and to depart from here by getting out of delusions. These delusions include the pleasures of senses and Kal, in which the spirit entity is entangled due to its association with Kal and Karam.

But it cannot go back of its own accord and by its own efforts. As long as it does not proceed upwards by disengaging itself from the region of Pindi Mana (individual mind), it cannot be fit to raise itself.

(6)

It is necessary to come in contact with the Sant Sat Guru, and with His help, to perform Surat Shabd Abhyas and to get admittance into the Nij Desh (Real Abode). On reaching there, the Surat will acquire individual consciousness and knowledge, distinct from Sat Purush Radhasoami. Without the help of the Sant Sat Guru, it is not possible for the Surat to enter its Nij Dham. He has graciously opened the royal road of Surat Shabd. He alone has the power to admit the Surat into that region after imparting His own strength to the Jiva, and making him perform the Abhyas gradually. Complete salvation, according to Sants, is attained when the Surat reaches its Nij Desh, Radhasoami Dham. There it will individually acquire full knowledge of that Region. It will attain to the state of Prem and Anand prevailing in Radhasoami Dham. Retaining full consciousness, it can, whenever necessary, assume the form of Sant Sat Guru. The impulse comes from there, and effects salvation of Jivas. Without the help of Sant Sat Guru, Surat cannot revert there by its own endeavours.

Sant Sat Guru is necessary for the performance of this Abhyas. It is also necessary to be detached from the activities of this world to some extent. Being indifferent to the pleasures of this world, the Jiva should accept the Saran of the Sant Sat Guru

and surrender himself to Him. It is then that, by His help and glance full of grace, purification will be effected and Surat will gradually proceed towards higher regions by the practice of Surat Shabd Abhyas. But this cannot be accomplished in one life. This is the work of four lives.

एक जन्म गुरु भक्ति कर, जन्म दूसरे नाम ।

जन्म तीसरे मुक्ति पद, चौथे में निज धाम ॥

Ek janam Guru Bhakti kar, Janam दूसरे Nám
Janam तीसरे Mukti Pad, chauthé main Nij Dhám.

Translation :— Devote one life to the service of the Guru; attain Nam (i. e., Trikuti) in the second life; reach Mukti Pad (i. e., Sunn) in the third life; attain the final abode in the fourth life.

(7)

Mana, Maya, Kal and Karam are so dominant in this world that the Surat cannot ascend by itself. Nor can true and complete emancipation be attained, which according to Sant Mat, consists in gaining access to the Adi Dham, Radhasoami Dham. Therefore, the first essential is that a sincere and strong desire for attaining emancipation should be created. This would be done after undergoing punishment and suffering at the hands of Kal and Karam and after long sojourn in this world. If, thereafter, the Sant Sat Guru is met with, by His Daya (grace and mercy), love and faith will be engendered. This will detach the Surat from the pleasures of this world and incline it towards the Shabd internally. The Surat will emerge through

the third Til, and intertwined in Shabd it will proceed internally. In this way progressing gradually, it will pass through Sahas-dal-Kanwal, Trikuti and two other intermediate regions and secure entrance into Nij Desh. But this task cannot be accomplished in one life. It will take four lives. In other words there must be such an intense devotion for the embodiment of Radhasoami Dayal in the Sant Sat Guru form that there is real detachment from pleasures of this world in an appreciable degree. And the Jiva should not be so attached to them that he may not do without them. When this state is achieved, his attention will be directed inwards with the grace of the Sant Sat Guru, and love for and faith in His Feet will be engendered. By His help the Surat will get detached and separated from here. Abiding in the third Til, it will reach Sahas-dal-Kanwal and Trikuti. It will stay in Trikuti for some time, for reducing its inclinations towards lower regions. On being completely purified according to the standard of that region, when it is fit to resume further journey, it will meet the Sant Sat Guru, and a desire to make further progress will be created.

Recorded between 12 mid-night and 1 a. m. on January 1, 1949.

(8)

The Surat shall have to undergo all the strains and stresses of Kal and Maya to which all are subject in Pind. Its capacity to proceed inwards to higher regions will be augmented far beyond what

it has at present. By the grace of the Sant Sat Guru it will be able to make inner progress swiftly. It will ultimately reach Maha-sunn, a region which is extremely dark and has un-manifested regions. Unaided, the Surat by itself will never be able to attain this region. It is the assistance and the company of the Sant Sat Guru alone that will enable it to do so and to reach Bhanwargupha. There the Surat will gain full consciousness and stable form of existence. Thenceforward, penetrating inwards, it will enter Sat Lok. There it will be fully absorbed in the rapturous bliss of the *darshan* of Sat Purush. Its longing for this *darshan* will become terribly acute. The Sant Sat Guru will then take the Surat still higher to Alakh Lok where it will have the *darshan* of Alakh Purush and stay there for a considerable time to enjoy the wondrous spectacle and bliss of that region. The Surat will be ready for a still higher journey to Agam Lok. There it will reach in the company of Sant Sat Guru. Immense the intensity of the refulgence and bliss of that most rapturous region, and the Surat will be simply overjoyed. Ultimately it will enter Radhasoami Dham, the Bliss of which is indescribably immense and Surat will get merged therein and be happy.

(9)

The Surat, really speaking, is a denizen of Radhasoami Dham. It was originally one with Radhasoami and merged in Him. Compared to Radhasoami Dayal, it was however unrefined. Hence its descent to Agam Lok, Alakh Lok and Sat Lok. The bodies of the Presiding Deities of

these regions were evolved by the Spirit-current descending from Radhasoami. The bodies of the denizens of these regions are also of the same essence. All these bodies are imperishable. These are not subject to decay and death. The dwellers of these regions shall permanently remain in these regions. The coarseness caused during this descent, was accentuated at the gate of Sat Purush and came down to Bhanwargupha. But still the creation of this region is pure, free from the impurity of Mana and Maya. But the coarseness collected at Bhanwargupha, descended further down. In the course of its descent, it was further denuded of spirituality. This current of denuded spirituality is known as Kal Purush. Kal Purush came down and stood helpless because he alone could not evolve any creation. Hence those Surats (spirits) which, due to their association with the current of lower spirituality, had become somewhat impure, were, by Mauj, made to descend. The current along which these Surats or spirit-entities descended and further evolved the creation of Jivas, is called "Adya". These two currents of Kal and Adya took their first location in Daswan Dwar.

(10)

Observing the creation of Akshar Purush, Kal and Adya were awe-stricken. Finding the creation there so refulgent and perfect, Kal and Adya felt that there was no scope for a creation of their own. Akshar Purush, however, consoled them that they could evolve the creation of the three regions below. Hence the currents of Kal and Adya descended to Trikuti. The subtle forces of five Tattwas (elements) and three Gunas (qualities) were created there by

the help of which the creation of Sahas-dal-kanwal was evolved. The Surats or spirits destined to assume human form, were located in Sahas-dal-kanwal, because the spirit in man resides in Sahas-dal-kanwal. Descending to the plane of Mana (mind), it performs all the functions appertaining to the human body. The current descends further to Nabhi, Indri and Guda Chakras. These three Chakras are the centres of brute creation and functioning.

At mid-night when the clock struck the hour of twelve and the New Year 1949 ushered in, those present, offered Bhents, and the Shabd (hymn) "Guru ki kar har-dam-puja" was recited. (Translation of this Shabd is given separately)

On January 1, 1949, at 2 P. M., Babuji Maharaj visited the Holy Samadh of Soamiji Maharaj. He was taken there while lying in His bed. The concourse of Satsangis and Satsangins was very large. In spite of weakness, while delivering the discourse, Babuji Maharaj spoke quite loudly. It was after several years that Maharaj visited the holy Samadh. The holy Sandals of Soamiji Maharaj were put in the hands of Babuji Maharaj. He placed them on His fore-head and eye-lids. As a token of thanksgiving, Satsangis and Satsangins offered Bhents. Maharaj came back to his room at quarter to 3. The Bachan delivered by Him is reproduced below :—

This region, where the Jiva is located at present, is not his real home. Kal and Maya have enticed him here. He is so much immersed in the pleasures of mind and senses that he has lost all memory of his real home. He does not know how to repair there. He is in perpetual harassment and worry due to the wheel of pains and pleasures. He is day by day going down, which adds to his troubles. Observing such a pitiable condition, Sant Sat Guru

took pity upon the Jivas. He incarnated and gave His message to Jiva to return to his Nij Desh (real home) where there is nothing but bliss. There can be no escape from the pains and pleasures of this world without going back there. But the Jiva cannot undertake this return journey by his own efforts. The Sant Sat Guru, therefore, imparts His own strength. Those who accept His teachings and adopt His Saran, begin to move upwards internally. Besides Surat Shabd Yoga there is no remedy. But for those who are denuded of spirituality this is difficult to perform. Otherwise it is the easiest and smoothest path leading to the real home. With some detachment from the objects and pleasures of the world the Surat can catch hold of Shabd, and move slowly upwards with the help of the Sant Sat Guru. On crossing third Til and reaching Sahasdal-kanwal, the path would become smooth. Thereafter, by Prem and Bhakti (love and devotion), it will go on crossing the regions of Trikuti, Sunn, Maha-sunn, Bhanwargupha, Sat Lok, Alakh Lok and Agam Lok, and ultimately rest and find abode in Radhasoami Dham. This is the Real Home and the Region of Supreme Bliss, where there is nothing but Love. In fact, the real form of Surat is love. But in the pre-creational state it was unconscious. Now, when it returns there, it will be fully conscious, and will fully partake of the Bliss of Sat Purush Radhasoami. It will absolutely have no inclination to return to the lower regions.

गुरु की कर हर दम पूजा ।
 गुरु समान कोइ देव न दूजा ॥१॥
 Gur kí kar har-dam pújá
 Gur samán koi deo na dújá 1

Translation : Worship the Guru every moment.
 There is no deity equal to Him. (1)

गुरु चरन सेव नित करिये ।
 तन मन गुरु आगे धरिये ॥२॥
 Gur Charan Sewa nit kariye
 Tana Mana Guru áge dhariye. 2

Translation : Attend on the Holy Feet of the
 Guru. Lay your body and mind before
 Him. (2)

गुरु दरस करो आंखन से ।
 गुरु बचन सुनो सरवन से ॥३॥
 Guru daras karo ánkhan se
 Guru Bachan suno sarwan se. 3

Translation : Have His *darshan* with your eyes.
 Listen to His Bachans with your
 ears. (3)

गुरु के बल मन को मारो ।
 गुरु के बल काल संघारो ॥४॥
 Guru ke bal mana ko máro
 Guru ke bal Kál sangháro. 4

Translation : Restrain your mind by the help of the
 Guru. Kill Kal with His support. (4)

गुरु ब्रह्म रूप धर आये ।
 गुरु पारब्रह्म गति गाये ॥५॥
 Guru Brahm Rúp dhar áye,
 Guru Pár Brahm gati gáye. 5

Translation : The Guru came here as Brahm. He explained the status of Par Brahm. (5)

गुरु सत्तनाम पद खोला ।
गुरु अलख अगम को तोला ॥६॥
Guru Satt-Nám-Pad kholá
Guru Alakh Agam ko Tolá 6

Translation : The Guru revealed Satnam Pad and gave some idea of Alakh and Agam. (6)

गुरु रूप धरा राधास्वामी ।
गुरु से बड़ नहीं अनामी ॥७॥
Guru Rúp dhará Rádhasoámí
Guru se barh nahín Anámí. 7

Translation : Radhasoami assumed the form of Guru. The Nameless, i. e., the Impersonal Being is not superior to the Guru. (7)

(648)

R. S.

Berkeley, California
April 10, 1963

My dear brother Sant Das,

Your gracious announcement of the wedding of your youngest daughter on April 27th was received yesterday morning. I sincerely wish her and her intended much happiness with heartiest Radhasoami.

On April 6th I received a package from brother Herbert containing Maps. There is much knowledge

to be gained from them ; and I am deeply grateful to you for the tremendous amount of work involved by yourself. Indeed, all Satsangis in the U. S. A. owe you their deepest gratitude.

Today I received a card from brother Herbert stating that the next Bhandara will be held at their home on July 7th, and that the subject will be "KNOWLEDGE".

On April 30th I will have reached the age of three score and ten. My daughter, Joyce, is giving me a birthday dinner at her home on Sunday, April 28th. This daughter is the only one who is conscious of my being a member of the R. S. Faith and always cooks meals that are agreeable to my religion. And her husband is very good in that respect also. Their home is only 24 miles from my house and is only a 35 minute drive in any kind of traffic.

With fondest wishes to you and your family with heartiest Radhasoami to all Satsangis,

Affectionately,
F. M. Young

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R. S.

Soami Bagh, Agra
April 16, 1963 .

My dear brother Frank M. Young,

Your letter of April 10 was received today. I note with pleasure that you will have attained the

biblical age of three score and ten on the 30th instant and that you will be enjoying a birthday dinner at your daughter's home on Sunday, April 28th, on which day we will also have a wedding feast here.

On the 5th of this month was sent a copy of new publication "English Translation of Prem Patra, Part 2" by surface mail. Please accept it as a birthday present from me.

"KNOWLEDGE" is the translation of Gyan. Wherever you come across Gyan or Gyanis, mark that portion.

With heartiest Radhasoami and good wishes to you and yours,

Yours affectionately,
S. D. Maheshwari

(650)

KNOWLEDGE

"For whatever science the master is renowned, the souls of his pupils become endued with the same.

"With the master-theologian the quick and industrious pupil reads scholastic theology.

"With the master-jurist the student of jurisprudence reads jurisprudence, when he (the teacher) expounds it, not theology.

"Then the master who is a grammarian — the soul of his pupil becomes imbued by him with grammar.

“Again, the master who is absorbed in the Way (of Parmarth) -- because of Him the soul of His pupil is absorbed in God.

“Of all these various kinds of knowledge, on the day of death the best equipment and provision for the road is the knowledge of spiritual poverty.

“A certain grammarian embarked in a boat. That self-conceited person turned to the boatman.

“And said, “Have you ever studied grammar ?” “No”, he replied. The other said “Half your life is gone to naught”.

“The boatman became heart-broken with grief, but at the time he refrained from answering.

“The wind cast the boat into a whirlpool : The boatman spoke loud to the grammarian.

“Tell me, do you know how to swim ?” “No”, said he, “O fair-spoken good-looking man !

“O grammarian,” said he, “your whole life is naught, because the boat is sinking in these whirlpools.

“Know that here मह्व mahw (self-effacement) is needed, not नह्व nahw (grammar) : if you are मह्व mahw (dead to self), plunge into the sea without peril.

“The water of the sea causes the dead one to float on the surface ; but if he be living, how shall he escape from the sea ?

“Inasmuch as you have died to the attributes of the flesh, the Sea of (Divine) consciousness will place you on the crown of its head.

“But O thou who hast called the people asses, at this time thou art left (floundering), like an ass, upon this ice.

“If in the world thou art the most learned scholar of the time, behold the passing-away of this world and this time !

“We have inserted the story of the grammarian, that we might teach you the grammar (nahw) of self-effacement (mahw).

“In self-loss, in becoming less, O venerated friend, thou wilt find the jurisprudence of jurisprudence, the grammar of grammar and the cream and essence of these sciences.

“Whatsoever the man in love (with God) speaks, the scent of Love is springing from his mouth into the abode of Love.

“If he speak (formal) theology, it all turns to (spiritual) poverty : the scent of poverty comes from that man of sweet and beguiling discourse.

“And if he speak infidelity, it has the scent of (the true) religion, and if he speak doubtfully, his doubt turns to certainty.

“If he (the lover of God) speak falsehood, it seems like the truth. O (fine) falsehood that would adorn even the truth ?

“If you cook a confection of sugar in the form of a loaf of bread, it will taste of candy, not of bread, while you are sucking it.

“If a true believer find a golden idol, how should he leave it there for the sake of a worshipper ?

“Nay, he will take it and cast it into the fire; he will break (destroy) its borrowed (unreal) form.

“If you are a man bound for the Pilgrimage, seek a Pilgrim as your companion, whether He be a Hindoo or a Turcoman or an Arab.

जो तू घट में चालनहार ।
चलने वाला संग ले यार ॥
हिंदू चाहे मुसलमां होवे ।
अरबी होय तुरक चाहे होवे ॥
रूप रंग उसका मत देख ।
सरधा भाव निशाना पेख ॥

(Prem Bani of Huzur Maharaj)

“Do not look at His figure and colour, look at his purpose and intention.

“If He is black, yet He is in accord with you : call Him white, for spiritually His complexion is the same as yours.

गुरु बिन घट में राह न चलना ।
डर और बिघन अनेकन मिलना ॥
गुरु रक्षा जा के संग नाहीं ।
उसको काल करम भरमाहीं ॥
भानु रूप मालिक सुन भाई ।
नर देही में रहा छिपाई ॥
गुरु का हाथ पुरुष का हाथ ।
हाज़िर शायब सब के साथ ॥

(Prem Bani of Huzur Maharaj)

“Choose a Guru, for without a Guru this journey is exceedingly full of woe and affright and danger.

“Fool, if His shadow (protection) be not over you, then the cry of the ghoul will keep you wandering about with your head in a whirl.

“The Divine Sun has veiled Himself in Man : apprehend this mystery.

“God has declared that his (the Guru’s) hand is as His own, since He gave out the words *the Hand of God is above their hands*.

“God hath said, “(*Like an ass*) *laden with his books*” : burdensome is the knowledge that is not from Himself.

“The knowledge that is not immediately from Himself does not endure, it is like the tire-woman’s paint.

“But when you carry this burden well, the burden will be removed and you will be given spiritual joy.

“Beware ! Do not carry this burden of knowledge for the sake of selfish desire but mortify yourself, so that you may ride on the smooth-paced steed of knowledge, and that afterwards the burden may fall from your shoulder.”

(Maulana Rum’s Masnavi)

(651)

Radhasoami

April 15, 1963

Dearly Beloved Sant Das,

We are most grateful to you for the kind invitation to attend the wedding of your precious daughter Jeewan Pyari with Satya Narain Soni, M. Com., on April 27th, 1963, at Soami Bagh, Agra. Needless to say the great distance between precludes us being able to be with you on this auspicious occasion in person but we will be there in spirit, and our prayers

that His Mauj may grant the happy couple full Grace, Mercy and Protection.

We understand perfectly your answers to our letters and are grateful to have even a word for we know that you are carrying a great load under His Mauj, and time is most valuable. So only write when the spirit moves you and as much as you deem necessary.

Mr. Kelly was very delighted with the letter you sent him. "Just with all of the work that Mr. Maheshwari is accomplishing, he finds time to write to a 'guy' like me; I am very grateful".

Received an order for some Holy Books from Milton Thompson and sent them to him. He states, "Read article 137 (22) page 70 in Babuji Maharaj's Discourses, and see why you should hold on to your Masonry". It must be that he refers to 'Surang' (secret tunnel), I was raised in Masonry but do not remember any reference to any 'secret tunnel' ever alluded to in Masonry. In reality does not the 'secret tunnel' mean in R. S. Faith the Tunnel in Maha-sunn ?

Please pass the enclosed card on to the happy couple and give them our sincerest Radhasoami Blessings.

Affectionately,
Herbert and Florence

(652)

R. S.

Soami Bagh, Agra

April 24, 1963

My dear brother Herbert,

Many thanks for your letter (No. 651) of the 15th conveying kind thoughts and wishes on the auspicious occasion of my daughter's marriage.

Surang (secret tunnel) does not actually mean any tunnel and that too in Mahá-sunn. It has been used figuratively. Kal has, in a way, devoured the Surat. But Radhasoami Dayal has already provided means for the escape and He is helping Surat in returning to its Real Home. The means provided have been figuratively spoken of as Surang (secret tunnel). The Surang refers to Shabd or the current of Shabd. Radhasoami Dayal will take back His Surat through the tunnel of Shabd. Kal will not come to know of it. He will be painfully surprised when he finds that, inspite of his all efforts, Surat has left his dominion. Sat Shabd or the current of Shabd is in the innermost quarters where Kal does not have access. It is for this reason that Kal will not come to know as to how the Surat passed out of his clutches. It is in this sense that Shabd has been spoken of as tunnel.

With hearty Radhasoami to you and sister Florence,

Yours affectionately,
S. D. Maheshwari

(653)

Radhasoami

London

19th April, 1963

Dear Brother Sant Das,

Many thanks for the kind invitation to the wedding of your dear daughter Jeewan Pyári to Mr. Satya Nárain Soní on the 27th of this month. We wish them both every happiness, and the Grace and Blessing of Radhasoami Dayal, and that peace and harmony may abide with them always.

We are to-day posting a little gift to express our love and best wishes to them both. There was much delay in getting it because I had not been very well for the past two weeks and could only do this shopping a few days ago. I apologise for the delay which will cause the parcel to arrive some time after the wedding. I am also sorry for the delay in acknowledgment of the invitation.

We wish you all a happy occasion at this wedding and hope all families have a happy and joyful time. Although we have not expressed any wish to visit Soami Bagh, you will be correct to imagine it is the greatest wish and desire we cherish, and only wait for the time when the Loving and Merciful Radhasoami Dayal sanctions it and makes it a possibility — when we then hope to approach you for permission to pay homage to the seat of the Masters.

Our loving Radhasoami greetings to you and your dear ones.

Yours very sincerely,
A. M. S. & Lloyd

(654)

R. S.

Dear beloved Sant Das,

I just received your last letter with the wedding invitation of your youngest daughter. I can imagine how pleased you must be. I wish I could be there in person for such an auspicious occasion. However, I will be there in my thought. I will make a special point of meditating at the particular hours you mentioned for the Bhandara, reception, etc., and I will ask of Radhasoami Dayal a special blessing to be conveyed on you and your daughter and son-in-law to be.

Your wedding invitation brings to my mind a question. Have any new changes in the Government there been made enabling an American, etc., to live in India ? You had informed Herbert and Florence and me also that awhile back one could only visit. If any new provisions are made to this effect in the future, I am sure we would all like to know.

May Radhasoami Dayal bless you always,

Affectionately,
Gloria Story

(655)

Letter Telegram dated 26. 4. 1963. PONTIAC, MICHIGAN, U. S. A., SANTDAS MAHESHWARI, SOAMI BAGH, AGRA,

R. S. HEARTY HEARTY CONGRATULATIONS. MAY RADHASOAMI SHED HIS GRACE AND MERCY ON VAR AND VADHU. HEARTY RADHASOAMI. WILLIAM COLLIAS FAMILY.

(656)

Dear beloved Sant Das,

I have just finished reading the Maps. I will return them to Mr. McQuinn to-day. Needless to say, your service to Radhasoami has been enormous. Those other Satsangis that are involved in this case with Dayalbagh are also, I feel, doing a great service to Radhasoami Dayal. It pleases me so to see such great faith among the Radhasoami Faith disciples. It goes without saying you have had so many obstacles to climb over and you seem to be doing it so well.

I found the Maps so rewarding in so many ways. You have covered a vast amount of territory in these Maps, and have shown solution to some very major misunderstandings which the Dayal Bagh had and has.

I was very impressed with the way you handled the problem of Buájí Sáheba being a Sant Sat Guru. You have done so well with the evidence showing Her to have been a Sant Sat Guru, that you have paved the way for more faith in another woman Sant Sat Guru of the future, should there be such one.

But now, there is one point which I am afraid I do not grasp. It is what I have *underlined of quote No. 5*. I can understand, where I have numbered *No. 2* of quote 5, if I can but understand *No. 1* of quote No. 5.

As I read the major quotes 1, 2, 3 & 4, I seem to conclude that Surat, or current of Spirit and

Shabd or Sound Current are actually one and the same—just different phases of one current, quotes 3 & 4 especially. Quote No. 1 seems to indicate that the form or body — the reservoir or active center so to speak is Shabd, while the current in action or kinetic in journeying, the Surat. (Quote No. 2). Thus, a Sant Sat Guru is actually possessed of both phases, and is an embodiment of both Shabd and Surat. This at least is my understanding. Correct me if I am wrong. In terms of Surat, the Guru, (Quote No. 2) it is in this phase when the Nij Dhar is active and when it takes residence, so to speak, at a centre—it becomes Shabd, in that it is still Kinetic (Quote 4) thus, the body of Sant Sat Guru is Sound Incarnate (Quote 1). This will make quotes 1, 2, 3 & 4 all together. But I then cannot understand how you then can divide the current and say half was of Soamiji Maharaj and half was of Radhaji Maharaj.

I can grasp why Radhaji Maharaj was a Nij Ansh, and why Her status would be the same as Soamiji Maharaj's. But why you choose to go further and say She was Ádi Surat, I fail to understand, unless She really was a Sant Sat Guru, or unless it is always necessary that the Sant Sat Guru must always be divided and have His consort with Him to function, as well as a Gurumukh to accompany Him.

Perhaps you mean something different by the word "embodiment". The dictionary, I have, lists its meaning "incarnate, materialize, etc.".

Other than this point, I think the Maps are very clear and correct.

May Radhasoami Dayal continue to shower blessing upon you and your family, and the other Satsangis there.

Affectionately,
Gloria Story

P. S. You need not answer me on this matter. It is just food for thought. In the final analysis, I know you were trying to show that we should respect Radhaji Maharaj fully, which I do. For this I admire your efforts.

Q U O T E S

1

“The first form, if it be called a form, which the Unmanifest Lord assumed was ‘Sound’ which is the connecting link between the form and the formless. A perfect and real Guru is the ‘Sound Incarnate’.

“Our real form is also ‘sound’. So unless our spirit attains union with the Sound Form of the Lord, emancipation is impossible. It is through the Sound Incarnate (Sant Sat Guru) alone that this union can be effected”.

(quote from History and Tenets, page 351, paragraphs 14 and 15)

(2)

“The Current of Spirit issuing from Sat Desh is Guru, and at the regions or places where this Current halts and takes location, are Guru’s Feet. The first Guru Charan (Feet) are at the third Til or

Sahas-dal-kanwal. The human frame in which the above mentioned Current of Spirit resides is (Sant Sat) Guru.”

(quote from Correspondence Vol. 2, page 483, paragraph 7)

(3)

“Energy remains in two conditions, viz., potential and kinetic. In the former there is a reservoir only, and no currents. When the currents issue from the reservoir, the energy becomes kinetic. In potential form, it remains unmanifested, in the kinetic it becomes manifest. Without the issue of currents, there can be no manifestation. When there is a commotion in the reservoir of spirituality, sound originates. The commotion is always accompanied by sound. They take place together. Sound is only a manifestation of force. Spiritual motion always gives birth to sound”.

(quote from Babuji Maharaj’s Discourses, page 385, paragraph 858)

(4)

“Force and sound are essentially one. The latter is a manifestation of the former in its kinetic or current form”.

(quote from Babuji Maharaj’s Discourses, page 119, paragraph 223-9)

(5)

“Radhaji Maharaj was a Nij Ansh. Radhaji Maharaj’s status was the same as that of Soamiji Maharaj. 1. *One was Ádi Shabd, the other was*

Ádi Surat. 2. One was the embodiment of the Boundless Ocean of Spirit and Love and Joy, the other was the embodiment of the Original Spirit or Word Current".

(quote from Map No. 29, paragraph 456, page 275, "Truth Unvarnished")

(Something similar can be found on page 23, lines 3-9, History and Tenets)

(657)

R. S.

Soami Bagh, Agra

May 9, 1963

My dear Sister,

Yours of April 15 and 30 to hand ; the former conveying blessings for my daughter and son-in-law, for which we are very thankful.

I am not conversant with the government rules as to whether an American can live in India permanently or not. However, this can be ascertained from the embassies in America and India as and when necessity arises. At present, we need not bother about this question. There are many other factors which are to be seriously considered before anyone embarks upon such a plan.

You are right in concluding that Surat or Current of Spirit and Shabd Current are actually one and the same ; just different phases of the same. However, when it is said that Soamiji Maharaj was the Bhandár (Reservoir) and Radhaji Maharaj was the Dhár (Current), it does not mean dividing the current and saying that half was of Soamiji Maharaj and half was of Radhaji Maharaj. Nor is it correct

to say that every Sant Sat Guru must always be divided and have His consort with Him to function, as well as a Gurumukh to accompany Him. It is a very subtle point, and I admire you for having grasped it. It can be answered and explained in several ways.

Paragraphs 139 and 140 of the book "Radhasoami Mat Prakash" speak of the Supreme Father as being the vast and boundless Ocean of spirit, joy and love, from whom the Original Spirit or Word Current emanated. This Current is known as the Supreme Mother. Passing through Brahmand it has taken location at the third Til. When this current assumes human form He is known as Sant Sat Guru, the embodiment of the Supreme Father Himself or His Special and Beloved Son or His Representative or His Incarnation. It is a blunder of the first magnitude to consider the Ocean and Its Current as separate. The Current is never separated from the Ocean; the Ocean and the Current are one. Sant Sat Guru is the Current in bodily form. Sant Sat Guru and Current are one. Hence the Ocean, the Current and the Sant Sat Guru are one and same.

From the above it would be clear that Soamiji Maharaj and Radhaji Maharaj were one and the same, not two. Hence there is no question of dividing into half and half.

It has been said in Sar Bachan Prose that Redeemer Sants always live as house holders, as by living the life of a house holder, they can save innumerable souls. Those Sants who live as recluses, cannot redeem many. For leading the family life,

marriage is necessary. As is commonly accepted, husband and wife constitute one entity or one unit. Soamiji Maharaj was a Swatah Sant. His Consort must necessarily be a soul of a high order who could recognise Him and co-ordinate with the work of redemption. A woman of a lower status could not be a participant in the mission of Soamiji Maharaj. Soamiji Maharaj was Supreme Father and Radhaji Maharaj was Supreme Mother. They did not descend below the third Til, and had no children.

But succeeding Sant Sat Gurus, as Gurumukhs, were and will be made to descend into the Pind. They act and behave like ordinary Jivas and have children in their Gurumukh *awasthá*, before they succeed as Guru. It is not necessary for them to have a wife of the status of Radhaji Maharaj. That is why, Babuji Maharaj has said, "The position of Radhaji Maharaj was unique and exclusive. Radhaji Maharaj was beyond the pale of comparison and parallelism. The wife of every Sant cannot have the status of Radhaji Maharaj."

The Sant Sat Guru, being an Incarnation of the Supreme Father Radhasoami Dayal, is the "Supreme Father". He is also the "Supreme Mother", as it is He who shows the way and takes the Jiva to the Supreme Father's Highest Mansion.

Gurumukhs they (Sant Sat Gurus) must have and they do have as explained in the holy books.

With hearty Radhasoami to you and your son Happy,

Yours affectionately,
S. D. Maheshwari

(658)

Radhasoami

May 5, 1963

Dear beloved Sant Das,

Acknowledging yours (No. 652) of April 24th. Thanks for the explanation of 'Surang' (secret tunnel).

Florence and I are in good health except for general slowing down a bit of energy. Satsangs on each Sunday have been most gratifying as the Discourses that are read seem to fit in with the problems of each Satsangi present. We feel a great surge of Love from Soami Bagh. We are very grateful for all of His Blessings of Grace and Mercy.

With our sincerest Radhasoami,

Affectionately yours,
Herbert

(659)

R. S.

Dearborn, Michigan
April 26, 1963

My dear Brother Sant Das,

The fifth day of March I received the Reori Prashad you so kindly sent us, and which was in very good condition.

Without His Grace and Mercy I realize that I am unable to do anything, and I pray as much as I can understand to increase my faith to be worthy to absorb more and more of His wonderful gift of love, without which nothing can be in existence, as it is stated in the holy books, which I believe to be the truth of the truths, or the word of the Supreme Father Babuji Maharaj, whose *darshan* I had no opportunity to have while He was manifest in this world. But I believe that even though I was deprived of His *darshan* then, through His Grace and Mercy I will have it when He chooses to manifest in this world again. For the present time the words of His Discourses are the splendour of His manifestation for me, because my experience of the efficacy of His Holy Name is proof for me to believe in every word of His Discourses as manifestation of His presence wherever I am and at any time, when I think of Him.

My prayer is that some day, through His Grace and Mercy, I will be worthy to attain whatever His Mauj has ordained for me, this time. I realize that I am unworthy to ask for anything else except His love to be increased within me through His Grace and Mercy, and become more conscious of His presence within me, the only guidance and protection from the vagaries of mind. I pray to Supreme Father Babuji Maharaj, my only hope of salvation, to give me strength and energy to be able to go through the obstacles and difficulties of evil tendencies of the mind, and, by His Grace and Mercy, my Karams be exhausted, my debts to Kal be paid according to the Mauj of the Supreme Father, and

to be worthy to be fit for His Saran, which is my supreme desire. I realize my unfitness and unworthiness for the fulfilment of such a desire, but I rely on the Grace and Mercy of the Supreme Father Babuji Maharaj, my Supreme Lord.

Your aerogramme of December 28, 1962, was received and I am very grateful to you for sending me the dates of the different holy days of this year. The 2nd day of February was my 74th birthday which I passed working in my shop, thanking the Supreme Father Radhasoami Dayal, Babuji Maharaj, for His Grace and Mercy, to bestow on me strength and energy to work and earn my livelihood, and to perform my spiritual practices as much as I can.

With best wishes and hearty Radhasoami to you and yours,

I remain,
Affectionately yours
Gus Samos

(660)

R. S.

Dearborn, Michigan
May 6, 1963

Dear Brother Sant Das,

Your aerogramme of March 31 was received on April 3rd.

Upto now we have received Maps from No. 1 to 7 including the first four we received direct from you, and Nos. 23, 25, 26 and 30.

It is very interesting and valuable information for us, and we hope to receive the remainder of them soon as Brother Collias be able to copy them for us. We are very grateful to you Dear Brother for your blessed thought and untired efforts in supplying us with all this valuable information, the real value of which we may not understand now, but with the Grace and Mercy of the Supreme Father, some day we will be able to understand. Also we are very thankful to Brother Collias for his kindness to supply us with copies. May the Grace and Mercy of the Supreme Father Babuji Maharaj bestow upon us the gift of His love, and conscious understanding to perform our spiritual practices according to His Mauj.

We do the best we can at present. We are reading some of the Discourses every evening when Brother Samos comes home from his work, and pray to S. F. Babuji Maharaj to guide us to proper understanding of His discourses as we feel like we have Satsang every evening, even the two of us. We do our spiritual practices to the best we can, and rely on the Mauj of the Supreme Father Radhasoami Dayal Babuji Maharaj, the Supreme Love of loves. To hear from you is upliftment.

With hearty Radhasoami,

I remain,
Affectionately yours,
William Bouklias

(661)

London
12th May, 1963

Dear Brother Sant Das,

My son and I send you and your family our loving Radhasoami greetings, and hope that the wedding celebration of your dear daughter was a most happy event. I hope my parcel has now arrived and that you did not have the unnecessary expenses of paying any duty on it. I tried to arrange duty on this side, but the Post Office advised me that it would be a rather complicated affair.

Yesterday, I received the copy of Prem Patra Volume II, which you sent me. I cannot sufficiently voice my thanks and appreciation. It contains even more gems than the first, which does not seem possible. I read parts of it, until late into the night. I am sure all of us (Satsangis) thank you and pray to the Loving Radhasoami Dayal daily to bless you. The words, comfort, hope and encouragement contained in these books reduce me to tears often and I pray to die at the moment calling only on the Mercy and Love of the Supreme Father.

Thank you dear brother.

Would you be kind enough to send us another picture of Soamiji Maharaj, the head and shoulder picture you sent first with that of the other Masters? Lloyd would like one of his own.

Our hearty Radhasoami and best wishes.

Yours very sincerely,
A. M. S.

(662)

R. S.

Paradise, California

May 13, 1963

Dear Satsangi Brother Mr. Maheshwari,

Thank you so much for the package of Prashad which has just been so unexpectedly received. As was the first lot, it came in excellent condition. Such beautiful and careful work done in packing and the Laddus are delicious. To receive anything from Soami Bagh is a pleasure and privilege I never hoped to enjoy. Again thank you.

I trust the wedding of your daughter was all you hoped for and that the young lady is very happy.

Of progress in devotion I have nothing to report — but the several times a day reading of the Holy Books is increasing my love for the thanksgiving for having been led to the Holy Radhasoami Faith — that for me, is the golden marker pointing to the ultimate end of the long, long trail. However, what seemed so simple at first, has become mountainous in difficulty as time continues.

I might say that there have been several occasions of late when a sense of quiet or peace or protection has been felt after the continual pronouncing of the Holy Name during times of stress and danger.

Cannot describe the enjoyment I am receiving from the Prem Patra volumes.

With Radhasoami greetings,

Affectionately,
Flora L. Davis

(663)

Radhasoami

San Marcos, California

May 17, 1963

Dear beloved Sant Das,

Wish to acknowledge receipt of the fine can of Laddu Prashad which came at an opportune time as we were just out of Prashad.

Kelly is home now for good and has progressed very markedly in Parmarth and his health seems also to have greatly improved. He comes to Satsang every Sunday a. m. and we have appointed him as our "official reader" as he has a very clear voice and reads beautifully.

Florence has a quote (only in part) from one of your early articles, No. 2, Nov. 9, 1959, which we are unable to find in our files and cannot account for its missing. We would appreciate it very much if you will send us the entire quote which in part is as follows :—

"A spirit of concealed revolt and discontent, coupled with the manufacture of grievances and veiled enmity against another, has characterized the behaviour of....."

Am sending you via surface post a copy of publicity put out by Beas group here in Escondido. That that you would like to be posted. Sent you quite a while ago via surface post copies of references on different subjects used at Bhandaras.

compiled by Frank Young. Have some more which we will be happy to send you if you desire them.

With our sincerest Radhasoami,

Affectionately,
Herbert

P. S.—Mrs. Gloria Story writes regarding the Maps :—

“I so enjoyed all of the Maps. I found them so enlightening, and all of Sant Das Maheshwari’s time and effort and concern for our getting to read what all is going on in Soami Bagh and the trial etc., is just amazing. I feel he has done an enormous amount of Sewa for Radhasoami Dayal as well as some of the other Satsangis there”.

(664)

R. S.

Berkeley, California
May 20, 1963

My dear brother Sant Das,

The book Prem Patra Radhasoami, Vol. II, arrived in this morning’s mail delivery. Also the papers (No. 650) on KNOWLEDGE were gratefully received on May 14th. Prior to these, the can of Prashad arrived about ten days ago in good condition and thank you very much for your generosity.

Prem Patra Radhasoami is an ideal birthday gift that words fail me in expressing my gratitude.

In all my studies of the Holy Books, I admire the discourses of Huzur Maharaj very highly. I started reading the book this afternoon and will continue again this evening prior to retirement.

On the second page of the papers KNOWLEDGE (No. 650) is stated : If you are a man bound for the pilgrimage, seek a pilgrim as your companion, whether he be a Hindoo or a Turcoman or an Arab.

Now does the above mean a confiction against one marrying outside one's own religion (R. S. Faith) ?

Fondest regards to you and your family with heartiest Radhasoami to all Satsangis there.

Affectionately,
Frank M. Young

(665)

R. S.

Soami Bagh, Agra
May 27, 1963

My dear brother,

Yours of May 20 to hand. You seem to have taken the outward and literal meaning of those lines (No. 650). But what is intended is the inner meaning.

Our destination is Radhasoami Dhám, the Highest Mansion, the Real Home, the Original Abode. To attain to this, we have to seek

Companion who is well-versed in the secrets and mysteries of the inner path, and who can guide us ; nay, take us in His lap to our destination. None but the Sant Sat Guru, Radhasoami Dayal Himself can do this. We must search for such a Sant Sat Guru. We must not see whether He is white coloured or dark, a Hindu or a Turk or an Arab. We have to see His worth.

There is no harm in marrying outside Radhasoami Faith. One should marry her who suits him. It would be good if one's partner is a vegetarian.

Wishing you good luck, and with hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari

(666)

Calcutta
The 24th May, 1963

My dear Brother,

Radhasoami. With the Grace of the Supreme Father I trust you are alright with all those at yours.

A friend of mine asked me "who is the first creation in human form". I could not however give him any reply. According to the Muslim and Christian ideology, it is 'Adam'. I do not know what Hindu mythology says in the matter. I shall be obliged if you will kindly say who according to

the Sant Sat Guru is the first creation in human form. I can only reply to my friend after I hear from you on the above subject, and I shall be glad if you will please send me your reply to my above address.

With hearty Radhasoami,

Yours sincerely,
Harikinkar Chakraborty

(667)

R. S.

Soami Bagh, Agra
1st June, 1963

My dear brother,

Yours of 24th to hand. All were created simultaneously. Something like showers of rain happened.

Trusting you are doing well and with hearty Radhasoami,

Yours sincerely,
S. D. Maheshwari

(668)

Radhasoami

San Marcos, California
May 30, 1963

Dear beloved Sant Das,

Sincerely appreciate yours of May 23rd. Also we are most grateful for the two copies of Prem Patra Part-2. It is gratifying to know that the

translation adheres to the spiritual meaning as given by Huzur Maharaj instead of an intellectual one as that of Dayal Bagh. We will plan to send for some copies of Part 2 shortly.

I did not get to send the publicity put out by the Beas group here but am sending it to-morrow along with references found in the Holy Books on different subjects we have taken up in Satsang Bhandaras and compiled by Frank M. Young. He has done a fine job in researching out these references and we appreciate his "Sewa" as he is pleased to call it.

Mrs. Flora Davis volunteered to make a type written copy of the Maps for us all here but due to the number of devoted Satsangis being reduced, this copy that we have, will suffice until the printed copies come out in book form.

Thanks again for all of your kindnesses and Florence joins me in sending you and yours our sincerest Radhasoami.

Affectionately,
Herbert

Radhasoami

Dear brother Sant Das and family,

We are reading Prem Patra Radhasoami Vol. II, and also having a Satsang during the week with anyone who wishes to attend. Right now we are expecting Mrs. Hazel Dunbar who lives a distance of 8 miles from here. Her husband does not attend

at this time, but he did come with her when they were first married, during which time he heard many of the different discourses. She tells me that he is continuing with her with the vegetarian diet, We are following a diet (prescribed by a doctor) which is very satisfactory.

I am thankful to Radhasoami for the privilege of continuing in this body up to this present date ; also for having access to these very wonderful holy books of the Radhasoami Faith. We truly appreciate every book we have. Last Sunday an acquaintance came bringing her four children. They heard readings which will ever remain in their consciousness. Mr. Kelly is very faithful, and we all like to hear him read and too, make remarks, now and then, regarding his spiritual progress. Santa Mann has his wife and 10 year old son, also his brother, all here from your fair country. They seem very happy.

With Radhasoami blessing,

Affectionately,
Sister Florence

(669)

R. S.

Santa Monica, California
May 30, 1963

Dear Mr. Maheshwari,

I am writing to request sanction for initiation into the Radhasoami Faith. I am a voice student and friend of Mr. and Mrs. Wolfgang Martin, and have become increasingly drawn to the Radhasoami

Faith for the past year, as a result of talking with them and reading the books they have lent me. I have read : "Radhasoami Mat Prakash"; "Radhasoami Faith : History and Tenets", "Sar Bachan Prose", "Phelps' Notes", "Correspondence with Certain Americans, Vol. I", and have started "Prem Patra, Part I".

I am sure that "Radhasoami" is the true, real and Dhwanyátmak Name of the Supreme Being, and that true and complete salvation can be obtained by the practice of Surat Shabd Yoga only. I renounce my previous faith and adopt Radhasoami Dayal as my Isht. Since October, 1962, I have given up meat diet, including fish, fowl and eggs, and also intoxicants.

As I have read more and more about Radhasoami, a feeling of inner peace and happiness has grown within me. It is as though all the parts of a puzzle have been found, and are, piece by piece, being fitted together.

I shall await, hopefully, hearing from you.

With a sincere Radhasoami,

Marjorie Cofer

(670)

R. S.

Calcutta

The 5th June, 1963

My dear brother,

I have duly received your letter (No. 667) of the 1st instant. There you state that the creation was

made all at once. It was so done at Sat Lok. But my requirement is who is the first creation in the form of man in this universe or say world. That the entire creation was simultaneous is stated in the book 'Phelps' Notes'. But there it is not stated what I now require.

In this Pind Desh there is creation at the hands of Kal and Maya. As such there might be some one who was created on this earth first of all. Kindly enlighten me further in this respect.

With hearty Radhasoami,

Yours sincerely,
H. K. Chakraborty

(671)

R. S.

Soami Bagh, Agra
June 8, 1963

My dear brother,

Yours of 5th to hand. What I stated in my last letter, viz., "all were created simultaneously, something like showers of rain happened," applies to this universe or say world.

You have stated in your letter under reply that "entire creation was simultaneous and that it was done at Sat Lok" is to be found in the book "Phelps' Notes". I shall feel highly obliged if you would kindly point out the number of page or pages where I can see it in the said book.

With hearty Radhasoami,

Yours sincerely,
S. D. Maheshwari

(67)

R. S.

Santa Barbara, California
June 4, 1963

Dear beloved Sant Das Matheshwari,

It was very kind of you to answer me (No. 657) and to have been so thorough as usual, I certainly appreciated your helping me out in giving me point of view, which is satisfying enough. Many thanks.

You are always so thoughtful in remembering Happy. Now I would like to enquire about your wife. I certainly hope she is not in any great pain, as I know this illness can be very taxing. Yet I know that between your understanding and Babuji Maharaj's protection, only good can come to her at this time. May Radhasoami continue to shower His blessings upon you both, and also the rest of your family and Satsangis there.

I have just finished Pre n Patra, Part II, by Huzur Maharaj. There are of course some typing printing errors. Yet the entire effect seems so very spiritual to me. I love the contrast of your choice of paper and the type of print. I think it is a wonderful rendition. I still do not see how you have time to translate all these books. Every word had meaning to me and seemed to elevate me all the time I was reading.

May Radhasoami continue to bless you.

Affectionately,
Gloria Story

(673)

Radhasoami

San Marcos, California
June 5, 1963

Dear beloved Sant Das,

Acknowledging receipt to-day of a copy of Prem Patra Vol. II for Mr. N. S. Kelly which we will deliver to him in the a. m. We had loaned him the extra copy that you had sent us as he was very anxious to read it. The reading of the holy books is about his major activity and he is progressing nicely, thanks to His Mauj.

Now please advise me regarding Milton Thompson and his orders for Radhasoami Books. In the last ten days we have received from him orders for the following books :—

5 copies of History & Tenets

6 copies Mat Prakash (back ordered to be delivered as soon as the next shipment arrives.)

6 Brochures R. S. Faith with notes on Holy Samadh.

We have shipped the books to him on the basis that all of the Soami Bagh Holy Books will be profitable to anyone who reads them but we believe that Thompson is mixing up the R. S. Faith Teaching with Masonry and it may be possible that he may be initiating but I have no proof. The fact of initiating without permission was what caused trouble between Harvey Myers and Thompson sometime

back. If you have any suggestion as to how we can proceed, please advise us. Thank you.

With a hearty Radhasoami to all,

Affectionately,
Herbert

(674)

R. S.

Soami Bagh, Agra
June 12, 1963

My dear brother Herbert,

Yours of June 3 and 5 to hand.

Mr. Milton Thompson may be told that he has got at least one copy of all the books of the Radhasoami Faith. He may not require any more possibly for his own use. If others need the books, they may be advised to contact you or me direct. These books are not meant for general public, nor for business or commercial purpose.

With hearty Radhasoami to you and sister Florence,

Yours affectionately,
S. D. Maheshwari

(675)

R. S.

Dearborn, Michigan
June 9, 1963

My dear brother Sant Das,

With a great pleasure and joy in my heart I received the Prashad you sent me on May the 6th and it was in very good condition. I divided it into

four parts, two parts of it I delivered myself to Brother Bill Collias soon as I received it, and I gave Brother G. Samos his share of it. As for myself, receiving Prashad and Charnamrit is a great pleasure and enjoyment, and many times I think that I never could have enough of it. But I am very grateful to Supreme Father for His Grace and Mercy He bestows upon me through your kind efforts to receive all these blessed gifts which for me are my every-day life, even though many times I feel that I am unworthy to receive them.

The 17th of May I received your aerogramme, which makes me feel happy always when I receive even a few words from you, because I believe the Grace and Mercy of the Supreme Father is manifested in these words to encourage me with strength and energy to continue with my spiritual practices. Two days before I received your aerogramme, I received the holy book, Prem Patra Radhasoami Vol. II, you so kindly sent to me and it was also in good condition. I cannot find words to express my sincere thanks and appreciation for all the blessed gifts that we receive and enjoy with the Grace and Mercy of the S. F. Babuji Maharaj.

I want to thank you and all those who work with you for the translation of the holy books which I read every day and I try to understand as much as I can and do my best to comply with rules of the Faith and perform my spiritual practices to the best of my knowledge and ability.

Herewith I enclose a Bank draft for the book you sent me, value of which is inestimable, and

there is not enough money in this world to buy it. Therefore by sending money I do not mean to pay for the spiritual value of the book, but merely to help in the expenses involved in preparing and mailing on till it reaches our hands, and I am very thankful to Supreme Father Babuji Maharaj who made it possible for me to receive it. And to you my dear brother, I am very grateful for your untired efforts to translate all these books and send them to us. I pray to Supreme Father to guide us to understand the truth as it was revealed by Him in these holy books and is translated by you in order to reach more souls that they hungrily search for, and for the glory and honour of His Holy Name.

In closing I wish to express again my sincere appreciation and gratitude for your kindness to do all this to serve us here with love and blessings of the Supreme Father, so that one day be worthy and fit for his *darshan*.

With love and respect and heartiest RADHASOAMI to all of you I remain,

Affectionately, your humble brother,
William Bouklias

(676)

R. S.

San Marcos, California

June 17, 1963

Dear beloved Sant Das,

Acknowledging yours of June 4 and 7.

The question has arisen as to whether we should devote more time in Satsang to 'silent meditation'.

We start each Satsang at 11 O'clock a. m., Sunday, with chanting (tape) with Babuji Maharaj's lovable voice followed with 15 minutes of meditation ; then miscellaneous notices etc. and reading and comments on the Discourses of the Sant Sat Gurus until 12.45 p. m. and then 15 minutes of more meditation, closing at 1 p. m. Some of the Satsangis have asked for a longer period of meditation and especially.....does not wish to have any comments made on the Discourses, but many times much interest and clarification comes from comments. It seems to me that the reading of the Discourses is most important especially for visitors and new Satsangis present. Is any time in the Satsangs at Soami Bagh devoted to silent meditation ? I have explained to.....that I thought that the advanced Satsangis at Soami Bagh entered into Parmarth (silent meditation) as soon as they came into the Satsang and remained in Parmarth all during the Satsang, but I did not think that any time was devoted to simply meditation by the whole Satsangat. Then too, I question as to the quality of one's Parmarth (silent meditation) when done in the presence of other Satsangis. Please comment and advise. Thanks.

All is well with us, thanks to His Mauj and we send you our sincerest Radhasoami.

Affectionately,
Herbert & Florence

(677)

R. S.

Soami Bagh, Agra
June 22, 1963

My dear brother Herbert,

Yours of June 17 to hand.

Satsang is of two kinds, external and internal. These have been explained at pp. 113-116 of the book "History & Tenets". Four external Satsangs are daily held here in which recitations from Sar Bachan Poetry and Prem Bani, and reading from Sar Bachan Prose and Prem Patra or Bachan Maharaj Saheb or Bachan Babuji Maharaj take place. Satsangis sit quietly and listen to recitation and reading with their eyes shut or open, keeping their mind and spirit fixed at the third Til and also contemplating the Form of Babuji Maharaj as much and as far as possible. Duration of each Satsang is one hour. When Babuji Maharaj was present, Satsangis used to fix their gaze at Him, i. e., fixed their eyes on His *darshan*, and listened to the recitation and reading and/or heard His Discourse, whenever it was His Mauj to deliver. This is external Satsang or congregational service.

Internal Satsang consists in performing Sumiran, Dhyān and Bhajan. These are not performed in congregation. Satsangis perform these devotional practices in their own house or room. The added facility here in Soami Bagh is that Satsangis can also perform Abhyas in Bhajan Ghar or Samadh or Babuji Maharaj's room. Mr. John de Verrier used to go to Bhajan Ghar for performing Abhyas for about

half an hour every day before lunch during his stay here.

The difficulty in your case is that there is and can be no recitation, which is, of course, very absorbing and elevating. External Satsang, in your case, will consist of reading from Prose Books and of course playing of tape recordings of Satsang chanting. Healthy discussion and comments, i. e., conversation on Parmarthi topics is allowed. I remember, you have set apart a room in your house for meditation. Those who like, may retire to this room, sit in seclusion and perform devotional exercises for as long as they wish to do. You will have no objection, rather you will be pleased that Satsangis perform Sumiran, Dhyān and Bhajan in your house. If Satsangis insist or wish that they should perform meditation in congregation, please allow them to do so, and you also perform meditation along with them. Your Satsang meeting will be internal and external Satsang mixed, which is inevitable under the peculiar circumstances in foreign countries. Those members who cannot apply their mind to the performance of Sumiran, Dhyān and Bhajan, may simply sit quiet with their eyes shut and try to fix their attention at the third Til. It will do some good to them. There are some who cannot even sit quiet. It would be better if they keep away till others have finished their meditation. What I mean to say is to do what majority of Satsangis wish. If they want to engage in meditation, let them do so.

If at any of your Satsang meetings, any visitor, i. e., non-Satsangi is present, no meditation should

be performed in his presence. Those who wish to perform meditation, should retire to the private room. In presence of the visitors, only reading and discussion should be held.

In one of my letters, I had stated that I prefer to do my meditation alone. In the presence of others, I cannot meditate.

With hearty Radhasoami to yourself and sister Florence,

Yours affectionately,
S. D. Maheshwari

(678)

London
27th June, 1963

Dear Brother Sant Das,

Our loving Radhasoami greetings to you and your dear family ; we hope that you are all well and happy in the grace of the Father.

I am glad that the parcel arrived safely for your daughter. It can either be used as a bed-spread or table-cloth. I am, however, unhappy that so much duty had to be paid on it, in spite of the fact that I thought I had taken all precautions to avoid this. However, I would feel much happier if your daughter and son-in-law will allow me to refund the amount of 25/- paid as duty, otherwise I shall be deprived of the joy I felt at giving the gift.

Our loving greetings to you. Radhasoami.

A. M. S.

(679)

Radhasoami

San Marcos, California

June 26, 1963

Dear beloved Sant Das,

Yours of June 22nd just received.

Sincerely appreciate your instruction on Satsang programmes in relation to meditation and we will endeavour to follow them, while at the same time satisfy the Satsangis. To be successful in pleasing the different minds, verily takes the wisdom, intuition and insight of a Sant Sat Guru. How can one so ignorant as I, even begin to fill the bill of a holder of Satsang. I have honestly failed terribly and would that someone appear who can do justice to this important job, even though our numbers are very small at the weekly Satsangs.

I am very happy that you had the time to write to Mr. Kelly. He informed me that he had received a letter from you and prized it as a precious blessing to him. May you be reimbursed by His Mauj a thousand-fold with His Grace and Mercy. Speaking of small numbers attending Satsang, we feel that we have been put to the test and that strength is accumulating, by His Mauj, that we be able to meet all calumny and criticism, and in honour to the one Name above all names, Radhasoami Dayal.

We have changed the date of¹ the Bhandara of Guru Púrnimá from July 7th to July 14th due to the dangerous condition of traffic on our main

highways on Sunday (the 4th of July) last day of holidays when so many will be trying to hurry home after indulging and in many cases over indulging.

Thanks again, and with a sincere Radhasoami,

Affectionately,
Herbert & Florence

(680)

R. S.

Dearborn, Michigan
June 28, 1963

My Dear Brother Sant Das,

It is difficult for me to find the proper words and phrases to express my sincere thanks and appreciation for all the blessed gifts we receive from you, by the Grace and Mercy of the Supreme Father Radhasoami Babuji Maharaj, who made it possible for us here to receive the truth written in the holy books, which you so kindly translate in English and send them to us. Every word of the Discourses contained in the holy books are life and light for me because they reveal me my own foolishness, speaking and writing words, without understanding the real meaning and realizing them, such as LOVE, SINCERITY, HONESTY, and many other expressions, for which I feel ashamed of myself. That is why I cannot find words to express my thanks and appreciation, in order to be worthy for acceptance. I realize my weakness and shortcomings and I admit that I am powerless and weak to do anything without the Grace and Mercy of the Supreme

Father and I pray for his Grace and Mercy to increase in me His love, the only love which will save me and guide me with deep faith in my heart to be worthy one day to reach closer to His Holy Feet, and be conscious of His presence, and absorb more of His ever-flowing Love which is my real desire above all other desires.

As I realize that I am unable to fulfil any of the above without the help and guidance of the Supreme Father Babuji Maharaj, through those that had the good fortune to be in His Satsang, listen to His discourses and have His *darshan*, I humbly request, please pray for me because my prayer is not accompanied with the required love and sincerity to reach the Holy Feet of my beloved Supreme Father Radhasoami Dayal and become worthy of His Mauj to come and pay a visit to the holy land where the Supreme Creator manifested Himself as Sant Sat Guru, which I believe will be a great blessing for me as sinner as I am.

The holy book PREM PATRA RADHASOAMI Vol. II, which you so kindly sent me was received the last day of May and was in very good condition. I read it every night after I get home and with Brother Bouklías we peruse the contents of this Book which are very interesting, discussing a few points as much as we can understand, thanking the Supreme Father Radhasoami Dayal, for His Grace and Mercy who made it possible for us through His Mauj to have this holy Book translated by you in English so that we be able to read His Discourses and perform the spiritual practice to the best of our knowledge and ability.

In closing please accept my sincere thanks and gratitude for your love and kindness which you manifest for us, with the Grace and Mercy of the Supreme Father Radhasoami Dayal Babuji Maharaj, to guide us in the path of our salvation.

With love and respect and hearty Radhasoami to all of you,

I remain,
Affectionately yours,
Gus Samos

P. S. Please send some Prashad and Charnamrit at your convenience.

(681)

R. S.

Soami Bagh, Agra
July 15, 1963

My dear sister,

Yours of 27th June and 9th July to hand.

As to dreams mentioned in your letter, these are all Karmic disturbances. Perform Sumiran, remember and utter the Holy word 'RADHASOAMI' as much and as often as you can. In due course, these disturbances will wear off. Before going to bed, one must perform Sumiran, fall asleep while repeating the Holy word RADHASOAMI.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari

(682)

Radhasoami

San Marcos, California

July 15, 1963

Dear beloved Sant Das,

The Bhandara of Guru Purnimá held yesterday here at our home was very uplifting to all.

Now, would like to receive your opinion and judgment on a subject that needs clarifying a bit, that of shaking hands and kissing by the Satsangis when they meet. Do you think that it should be indulged in or is Parmarth better enhanced by just placing the two hands together in front of one's breast and saluting with "Radhasoami"? To advise any prescribed rule, we realize, might be considered dictatorial but, if carefully stated, allowing each one to do as he or she wishes. We just want the best procedure for the Parmarth (spiritual welfare) of all. Feel that the banner of correct or best procedure should be held high without splitting hairs to the point where the spirit of friendliness and affection of one Satsangi for another be impaired. How do the Satsangis at Soami Bagh carry on in this respect?

Affectionately,
Herbert

(683)

R. S.

Soami Bagh, Agra
July 21, 1963

My dear brother Herbert,

Yours of July 15 to hand.

Kissing may be a mode of greeting and showing love and affection to one another in the Western

countries. But in India, it is never practised for the purpose of greeting or wishing or saluting anybody. The usual mode of salutation among Indians and Satsangis too, is to join the palms and bow down a little, or embracing the members of one's own sex.

The seat or focus of the spirit is at the third Til. Two currents issue from that spot and go to the two eyes. These two currents are called, in the language of Sants, हाथ, कर "Háth or Kar", meaning hands. The Abhyas or the spiritual practice of the Sant Mat consists in joining these two currents at the third Til. Hence the mode of salutation or greeting is to join hands and bow down. When Satsangis meet one another, they join their hands and utter "RADHASOAMI" and bow down a little. When Satsangis write letters to their Guru or elders, they begin thus,

"With folded hands and touching the Holy Feet (or placing my forehead at the Lotus Feet), I."
Whether Satsangis of the Western countries shake hands or join palms — they are at liberty to do as they like — they should invariably utter RADHASOAMI, and bow down a little as a token of Dintá or humility and courtesy.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari

(684)

August 2, 1963

Dear Mr. Maheshwari,

For the past two or three years I have been reading the Holy Books on Radhasoami Faith, and I have been fortunate enough to have had numerous discussions with Mr. Herbert McQuinn, as well as having attended Satsang in his home in San Marcos, California. This was not a constant attentiveness. for having been introduced to other religions previously, it was not an easy habit to break. I was brought up by a very spiritually awakened mother, but when I realized that her religious beliefs were responsible for her agonizing death, I knew she had been led astray, so I broke all strings with her faith, which was Spiritualism. And then my search for Truth began. In the ensuing eight years I went in and out of all kinds of churches, but never. .until I found a book on Radhasoami Faith. . . .did I ever hear the words that would describe how I felt inside. I spent one and a half years studying religious science, but when I saw the hypocritical way the followers lived, I knew instinctively that theirs was not the true goal either. When I left that church the way suddenly cleared before me and I contacted Mr. McQuinn again and began studying in earnest, several months ago. The desire for initiation now consumes all other desires. So this humble letter is a petition for initiation into Radhasoami Faith.

Through His Holy Mauj I have received sufficient Grace to see the merits of the vegetarian diet and I

have been a complete vegetarian for several months (a task that I was unable to do when I first tried three years ago). Even my four children are beginning to wonder if a meat diet is worth killing an animal for. It is indeed His Mauj that they should follow a devoted life. My son who is nearly sixteen, has begun the study of Babuji Maharaj's Discourses, without any prompting from me. To me it seems a miracle, in one so young and of the Western world. The children all repeat the Holy Name, Radhasoami, every night, and trust themselves unto His care, with love in their hearts, through His Holy Grace and Mercy. To me, at least, all such mercy seems as a miracle, after the sinful life I have led in the past. Having been born into a family where there was much discord (because of religious differences mostly), I knew much grief as a child. I now realize this to have been a blessing in disguise for it allowed for the burning up of past-life Karams early in this life. And even when the going was almost unbearable I was given an insight to the fact that no matter what, my Creator truly loved me. And that thought has sustained me all the days of my life. Without His Love, Grace and Mercy, I am nothing. And at the age of thirty-six, all I want is to go Home. To be allowed to kiss His Holy Feet is the total of my goal.

As yet, my husband is not a follower of Radhasoami Faith, but at least he is not an objector to my beliefs, which I believe is to his merit. Unknowingly he has been the receiver of much love and protection and his Karams too are now being burnt off more quickly, and it is only through His

Mauj that I have had the strength to stand by him and continue to love him. Without withdrawal from worldly matters I would not be able to do this. But of late, I feel that all outward experiences are superficial and do not affect me. . . . I have found an inner calmness that I never had before. For all these things I give constant thanks and only pray that I shall be made truly worthy of such great blessings.

What words, exactly, I should put down in this petition I do not know, but I do know that I want this initiation more than I have ever wanted anything in my whole life. . . . to meet my Sant Sat Guru, so that He might know what is actually in my heart would be the greatest gift, that I know of that I could give to my long suffering spirit. To stop this suffering of my spirit that it might travel back to its Creator is my True Goal. I pray that through His Mauj, your reply shall be forthcoming, and humbly await your decision, knowing that Radhasoami shall direct you.

Wishing you a hearty Radhasoami,

I am,
Affectionately yours,
Helen A. Cort

(685)

R. S.

Soami Bagh, Agra
Sept. 2, 1963

My dear brother Herbert,

Yours of August 27 to hand. Empty vessels make much noise. Babuji Maharaj had often said

in His discourses that a time would come when you will find gurus at every step. People have copied from our holy books and printed and published the same in an unauthorized way. But the Soami Bagh Satsang did not care at all and paid no attention. Imitators will be imitators. True seekers and Parmārthis will not be deceived.

With hearty Radhasoami to you and sister Florence,

Yours affectionately,
S. D. Maheshwari

(686)

London
3rd September, 1963

Dear Brother Sant Das,

Our loving Radhasoami greetings to you and family.

I have not been very well, though much better now than what I felt a few weeks ago, but in spite of the doctor's prescribed tonic I seem to have lost my appetite completely. Being involved in litigation is a most unpleasant experience. The most worrying part being the extent to which one's spiritual practices are affected. A passage in Prem Patra warns us of involvement with legal disputes. As sometimes one is forced into these situations against one's wish, we can only pray for help and guidance. I hope to commence work (on pay) as

soon as my health improves, as my legal expenses seem to be mounting rapidly without any signs of results.

Men rejoice when their evils go unpunished. But true seekers are aware that there is a purpose in the method of the Supreme Father, and in their faith know that they will be given the grace and strength to endure all persecutions.

Once again, our thanks and sincere greetings.

With hearty Radhasoami,

A. M. S.

(687)

R. S.

Berkeley, California
September 10, 1963

My dear brother Sant Das,

Your most welcome gift of Prashad was received on Sep. 6th for which I thank you most kindly. I gave some to two Indian boys who are staying at our apartment house in No. 1. They are exchange students from India and are attending the University of California. Their names are Satish Banwar and S. P. Shrivastava; the former is from Hazáribágh, Bihár, and the latter is from Alláhábád, Uttar Pradesh.

Yesterday I was presented with a bicycle that had been abandoned at one of the apartments. S. P. Shrivastava had been hoping to obtain a bike and presented this one to him without cost. The older

boy had one of his own and was trying to get one for his chum. So, I am very pleased to do these boys a favour whenever possible. This helps to create a better understanding between those of other nations.

Fondest greetings to you and family and heartiest Radhasoami to all.

Affectionately,
F. M. Young

(688)

Radhasoami

Pontiac, Michigan
September 13, 1963

Dear Brother Sant Das,

The two copies of Prem Patra Vol. II were received long ago. I am ashamed and sorry for the delay in the acknowledgment and beg for your forgiveness.

Last week the "Correspondence 1962", in the form of bound register of type-written sheets, arrived together with the "legal notes". They were read and re-read and especially noticed the marvellous and brilliant manner that the cases were presented to the judges by the Soami Bagh Satsang. By His Mauj the final decision will be in our favour. Thanks kindly for the books and the legal notes, for whatever we receive, has a deep meaning and a purposeful clarification for the benefit of a Satsangi. It appears that the cases have a semblance of what goes on within a Satsangi. Seems that all have a case against the spirit.

Many times especially after 3:00 A. M. it seems that I am shoved out of bed. Not knowing the reason, Prashad is partaken and Sumiran is started. After a while sometimes I am overaken by sleep. Could an explanation of this action be given to me at this time ?

Also the word 'blindfold' comes to my mind. Is it possible that the spirit can be blindfolded ? From the spiritual point of view could an explanation of this word be given to me ?

From the above question another point of view comes to mind and that is when the spirit prays is it direct or indirect, and when the spirit prays is it direct to Sat Purush Radhasoami, or according to its level and reaches a Sadh Guru and then a Sat Guru ? On reading the part on creation a thought came to mind and that is at what stage did the spirit realize that it had a physical body ? Could the answers be clarified so as to have more enlightenment of the tenets of the Radhasoami Faith ?

Gus and William visited us last Sunday and brought some Prashad to us. We thanked them for this favour. But our conversation drifted to other unrelated subjects. This was a grave error on my part and hope by His Mauj this error does not happen again.

Hearty Radhasoami from all of us.

Affectionately yours,
William Collias

(689)

R. S.

Soami Bagh, Agra
25. 9. 1963

My dear brother William Collias,

Yours of September 13 to hand.

It is very good that you wake up at 3 A.M. and perform Sumiran for some time. From 3 A.M. to sunrise is the best time for the performance of Abhyas (vide bottom of page 323 to top of page 324, "Correspondence with Certain Americans", Vol. 1.) It is a sign of His grace and mercy that you wake up at 3 A.M. Never mind if after some time you are overtaken by sleep and Sumiran is stopped. The spirit cannot be blindfolded.

Satsangis offer prayers at the Holy Feet of the Supreme Father Radhasoami Dayal. Their Isht or Beloved is Radhasoami Dayal. They have surrendered their body, mind and wealth to their parent, Radhasoami Dayal. Whatever happens is by His Mauj. Satsangis are entirely in the hands of Radhasoami Dayal. Hence it is correct to say that they pray direct to Radhasoami Dayal and Sant Sat Guru. Huzur Maharaj has observed :—

"At the time of initiation the connection of every Surat (spirit) is internally established with the Holy Feet of Radhasoami Dayal. It is due to that connection that the prayers of the devotees reach the Holy Feet and when it is His Mauj, His Daya (grace) descends along it." (Prem Patra Part 3, paragraph 46, page 94)

Prem Patra Part 6, Bachan 12, paragraph 17, page 108, may also be perused.

A spirit may be located anywhere at Sahas-dal-kanwal, Trikuti or Sunn. But when it is to assume a human form, it descends to Sahas-dal-kanwal and takes its seat there. A subtle link is established between the spirit and the body which is being formed in the mother's womb. The spirit, at Sahas-dal-kanwal, knows everything. But, on birth, when the spirit has come to reside in the human body, it forgets everything. All these things have been described in the holy books.

With hearty Radhasoami to all,

Yours affectionately,
S. D. Maheshwari

(690)

R. S.

Oct. 11, 1963

Dear Mr. Maheshwari,

Thank you from the bottom of my heart for your letter of August 9th, granting permission for my initiation, given to me by Mr. McQuinn of San Marcos. I pray every day that I shall be worthy of the Grace and Mercy that has been shown by the Supreme Father, Radhasoami Dayal, in behalf of my Surat.

Will you please accept, for whatever cause you see fit, the small amount I have enclosed for Bhet. And although the amount is small, I feel most grateful that I have, at this time, even this amount

to send. Without knowledge of, and submission to, His Mauj in this life, it would indeed hardly be worth living at all. But now I see this life as a necessary stepping-stone upon the Holy Path which will eventually lead, with His Grace and Mercy, to His Most Holy Feet.

I wish you a most hearty Radhasoami and would like to express gratitude for the merciful work you are continuing to do even in the physical absence of our Most Beloved Babuji Maharaj. Ignorant Jivas would indeed be lost without His words to guide us.

Affectionately yours,
Mrs. Helen A. Cort

(691)

Radhasoami

San Marcos, California
Oct. 16, 1963

Dear beloved Sant Das,

Just came across in reading in Prem Patra, Part 3, Bachan 9, Para 6, page 162, where it mentions the "five Shabds giving the secret of the path, etc", for reading and "repeating every verse of the Shabd four or five times or even more etc." Can you kindly let me know what Shabds this refers to, as we would like to have these five Shabds for the next Bhandara of Maharaj Saheb on Oct. 27th to be held here. We have the Shabds on pages 36 and 53 Prem Patra, Part 3, on tape which we use at each Satsang

along with the Shabd on page 85 of Babuji Maharaj's Discourses. We also have on tape "Shabds, Prem Bani, Part 4; from Prem Patra Part 5, at the end of Bachan 33, which we often use in closing Satsang.

All is well, thanks to His Mauj.

With a sincere Radhasoami to you all,

Affectionately,
Herbert

(692)

R. S.

Soami Bagh, Agra
28th October, 1963

My dear brother Herbert,

Yours of October 4 and 16 to hand. I was out for 12 days. Copies of the new book "Truth Unvarnished" (Maps) were sent to you and sister Florence on the 12th and 18th respectively, also to all other Satsangis.

Five Shabds or hymns mentioned in paragraph 6, Discourse 9, Prem Patra, Part III, mean any five Shabds or hymns from Sar Bachan Poetry of Soamiji Maharaj, relating to the secrets of the path and elevation of mind and spirit. However, there are also five Shabds or hymns relating to the five heavenly spheres, viz., Sahas-dal-Kanwal, Trikuti, Sunn, Bhanwargupha and Sat Lok. If I get time, I will translate these for you, sometime in future.

The Shabds or hymns given at the end of Discourses Nos. 2 and 3 in Prem Patra, Part III, do not relate to the secrets of the path and elevation of the mind and spirit. But you may read them off and on. They are instructive in their own way.

The following, quoted from the translation of the "Masnavi of Maulana Rum", is specially meant for Mr. N. S. Kelly.

"Patience brings the object of desire, not haste. Have patience — and God knoweth best what is ght".

"Patience is the key to relief (from pain)".

With hearty Radhasoami to you and sister Florence,

Yours affectionately,
S. D. Maheshwari

(693)

R. S.

Paradise, California
21. 10. 63

Dear Mr. Maheshwari,

I have just received the two coloured pictures of Soamiji Maharaj and brother Herbert wrote, you were sending this to me as a "Gift". I do most sincerely thank you and greatly appreciate your thoughtfulness and kindness. The picture will be framed and hung where it will be always within view and deeply revered. Those very marvellous

and wonderful eyes ! What tremendous effort and time was put in the wrapping ! The quality of the paper in which things come from India intrigues me. A sharp contrast to the flimsy paper obtainable here.

At your convenience only, I would appreciate some enlightenment on the following points. Many questions have been answered through the reading of the Holy Books. These have not been or have I overlooked ?

1. Mention is made in several places that one should revere and greatly respect the Individual who gives him initiation. How is that possible for those in the West ? When your letter was received asking for the date of my initiation, I had to write to Mr. McQuinn to know how to answer you. He told me to use the date when I first read the secret papers. In other words, permission for perusal of these papers constitutes Initiation for us here. Correct ? Mention is made that the Initiated is, at the time of Initiation, connected, in some manner not understood by me, to the Sound Current. This apparently can only be done when a Sant Sat Guru is manifest. Correct ? What then, in the interim, is the status of the new Satsangi ? Is any real and actual progress possible under these conditions ?

2. I have not yet been able to figure out the posture as given in the Papers for Bhajan. I use, if not a table as suggested, the same position (cross-leg or taylor fashion) as for the other practices, placing elbows on the knees. Is this satisfactory ? It is not possible, of course, to keep the back straight.

3. Many thousands of souls were put to death, in the same manner and at the same time, thru the orders of Hitler and Truman. (three hundred thousand, it is estimated, in Japan). Many hundreds often lose their lives thru earthquakes, tidal waves, etc., all at the same time. Is it possible that all these souls have earned the same Karma — or is there another explanation ?

Frequently the written word is read with a meaning different from that intended by the writer. I, therefore, wish you to know that in no way do the above inquiries have a hidden doubt. My search of a lifetime is ended. I have found that which I sought so long. I ask only for information and clarification.

Again expressing appreciation for so much — and for which I seem to return so little, and with Radhasoami Greetings,

Always most sincerely,
Flora L. Davis

(694)

R. S.

Soami Bagh, Agra
29th Oct. 1963

My dear sister,

Yours of 21st to hand. I was out for 12 days. A copy of the new book "Truth Unvarnished" (Maps) was sent to you, on the 16th, by surface.

mail, as a gift. Please accept and acknowledge its receipt.

If initiation is given by Sant Sat Guru Himself, He must be revered and worshipped. However, if the individual, who explains the modes of devotion under orders of Sant Sat Guru or the authorized person, he should be considered to be an elder brother or an advanced Satsangi.

Initiation, sanctioned by a person duly authorized for it either by the Sant Sat Guru or by the Council established by Maharj Saheb, the third Sat Guru, is also efficacious. It is said in Sar Bachan Poetry, by Soamiji Maharaj, that

गुरु आज्ञा से जो शिष करई ।
सो करतूत भक्ति फल देई ॥

Translation :—Whatever the disciple does in obedience to the Guru, will merit Bhakti Phal (advancement in devotion).

“That the spirit may be materially raised, there must be an impulse from without (above) from the purely spiritual regions. This impulse can only be supplied by the Sant Sat Guru, and this He gives at the initiation. He alone can plant the germ directly or *through some connection*”. (Letter No. 2, dated Allahabad 9. 1. 1913, “Phelps’ Notes”).

See also Articles 51 and 64 of “Phelps’ Notes”. Impregnation of the seed of the superb spirituality or connecting the Surat with the Supreme Father is done on the spiritual plane, which one cannot be cognizant of at the physical or the mental plane. One comes to have realization of it by and by.

Yes, real and actual progress is possible even in the time of interregnum, so to say. The status of a new Satsangi is the same as that of any other Satsangi. These things have been explained in the holy books, especially in "Phelps' Notes". Prem Patra Part 5, Discourse 41, paragraph 16 may also be perused in this connection.

Yes, you may place your elbows on a table, instead of placing them on the knees. Try to keep your back as straight as you can, but you need not exert too much. Sit conveniently and comfortably.

The fact of thousands of souls taking birth or dying all at the same time does not connote that they should have the same Karams in entirety. Of course, a great many persons having Karams warranting the same manner of death and synchronising on that occasion are attracted by the laws of Karams to assemble at the scene of wholesale catastrophe. There may be some similarity in some respect ; but, otherwise, or in other respects, Karams differ from individual to individual. Maharaj Sahab has observed :—"When evil Karams of people of a locality or town get accumulated at one time, in the sky or subtle region, their effect manifests in the form of epidemic diseases, famine and some other general suffering. These are called 'National Karams.' Persons of other nations, who happen to come and die there, also have definitely some connection with them. That is why they come and join their fold."

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari

(695)

R. S.

Varanasi
19. 10. 63

My dear Bhai Saheb,

Hearty Radhasoami. Your parcel, containing "Truth Unvarnished", was duly received. It is tastefully and excellently written without fear or favour. I have learnt and profited immensely by it. It is very useful for persons interested in तर्क वितर्क *Tark-viark* (discussions) and संशय समाधान *Sanshay-Samādhān* (removal of doubts) which are the present weather-cock. This will create thinking in the right direction among the so-called devotees. Radhasoami,

Yours affectionately,
Murari Mohan Dey

(696)

R. S.

Berkeley, California
November 2, 1963

My dear brother Sant Das,

I received your welcome letter of Oct. 14th, on Oct. 19th, and was glad to know that you had received the I. M. O. This brings to mind a saying that my mother taught us as follows : "Ceasing to give, you cease to have ; such is the law of Love."

Last Sunday, Oct. 27th, I attended the Bhandara at the home of the McQuinns. There were 10 in attendance as follows : Mr. & Mrs. McQuinn, Mr. &

Mrs. Martin, Mr. & Mrs. Harris, Mrs. Gloria Story, Messrs. Kelly, Rominger and myself. It was the finest and most peaceful meeting that I ever attended. And, too, it was Mrs. Florence McQuinn's 78th birthday and all of us celebrated it in a grand style which seemed to please her more than words can express. There were many beautiful cards lined upon the mantle of the fireplace. My gift consisted of a large box of assorted glazed fruit which delighted her and that everyone enjoyed.

Fondest wishes to you and your family with heartiest Radhasoami to all Satsangis at Soami Bagh.

Affectionately,
Frank M. Young

P. S. I forgot to mention that I took almost a full can of Prashad to the McQuinns, as I had plenty on hand.

(697)

Radhasoami

Santa Monica, California
November 10, 1963

Dear Mr. Maheshwari,

I have not as yet had any Prashad, and would like very much to have some when convenient.

I have been doing my Parmarthi devotions with quite varying results. The most noticeable results up to now are a changing attitude toward our rather hectic Western life and an ever-growing calmness and equanimity.

I grow ever more amazed at your devotion in translating the books. What a tremendous help they

are ! It would be almost impossible to find one's way without them, being so far away from Soami Bagh.

With a sincere Radhasoami,

Marjorie O. Cofer

(698)

London

12th November, 1963

Dear Brother Sant Das,

Lloyd and I send you our loving Radhasoami greetings and hope that you and your family are well and happy.

The book "Truth Unvarnished" has now arrived for which I thank you very much indeed. I read the opening chapter immediately, and think that the book is an inspiration. It is amazing that people cannot realize the truth when they read it, or perhaps some do, but will not accept it in case it interferes with their worldly activities. It is easy for ears which have been spiritually attuned to hear the truth, recognise it as soon as it is told.

I am happy to inform you that the doctor from whom I have been receiving treatment at the hospital, having enquired into my reasons for not eating meat etc., showed remarkable interest in the Radhasoami Faith. I gave him the introductory literature to read and has now become a vegetarian himself six weeks ago, and is anxious to know more about the teachings. I would like you to advise me what other books I should lend him and in what order.

Our hearty Radhasoami greetings.

Sincerely,
A. M. S.

(699)

Allahabad
21-11-1963

My dear Sri Sant Das Maheshwari Ji,

Radhasoami. I cannot find words adequate to express my very grateful thanks for the presentation to me of your latest book in English, "Truth Unvarnished", which I received through a Satsangi brother Sri Avadh Behári Pándey of Attarsuiyá here. I have rapidly gone through some pages of the book and find that it is an exposure of the deliberate distortion and perversion and suppression of the holy teachings and precepts of the sublime R. S. Faith made by some members of the dissident groups. Your book will be a smashing reply to them and a strong refutation of the charges. May the S. F. R. S. Dayal shower His blessings and grace and keep you ever under His benign protection and grant you a long life to keep the banner of our sublime Faith ever aloft ! I always read your books critically and profit by it. Hope you are all well.

With hearty Radhasoami to you and other brothers,

Yours affly,
B. C. DasRetired Professor of Physics
University of Allahabad

(700)

Jai Gopál B. Chhangáni
M. A., LL. B.
Advocate
Supreme Court of India
and

High Court of Judicature
for Rajasthan

J O D H P U R
20-11-1963

RADHASOAMI

My dear Maheshwari Ji,

Indeed, it is after quite a long time that I am addressing you this letter and I hope that it will find you in best of your health and spirit. As a matter of fact, during these days I remained busy in my professional work and had to prepare and argue out a number of Writ petitions in the Rajasthan High Court and by Daya and Grace of Supreme Father RADHASOAMI, the decisions of all the Writ petitions, which included some very important matters, went in my favour.

In your last letter I was directed to perform Sumiran vigorously and repeatedly and not to indulge in thinking or expressing about 'to be Sant Sat Guru' of our Faith, as it damages Parmarthi activities. Further, everybody will be aware when the sun comes up in the horizon. This satisfied me but the internal urge to have *darshan* and shelter of Holy Feet of Radhasoami in physical form caused and is still causing severe unrest in me and it was one of the main reasons for undergoing the present long fast by me. In a way it was a Satyágraha, as

described by Param Purush Puran Dhani Babuji Maharaj Who in His discourses has clearly laid down that if one is desirous to have *darshan* of His Feet and to hear the melodies of Shabd, he must undertake a Satyágraha or to play all stakes (Dáon-Juwá). I have also learnt that Sants and more particularly our Sant Sat Gurus Maharaj Saheb and Babuji Maharaj were always on semi-fasts and in their later days They took almost nothing. To grow fat and to take interest in too much eating has been held as dangerous in Parmartha pursuits.

This time I believe that my fast was some what effective and fruitful. On its 20th day or so I was told by Sri Mohan Lal Ji that your goodself have enquired about my fast and that for how long I will be continuing it. On 45th day I broke my fast and began taking fruit juices and later on raw vegetables. It was a happy coincidence that on the same day Sri Champa Lal Ji reached Agra and the first question put to him by you was whether I have broken up my fast or not. Sri Champa Lal Ji also conveyed me your direction not to undertake such fasts in future as this time I was protected by His Daya, but in future such long fasts may cause trouble or something undesirable. During the period of my fast I had some internal experiences of Mercy of Beloved Radhasoami Dayal also. One thing is certain that during the period of fast, holds of the agents of Kal and Maya become weak and Surat gets some ease in its upward journey provided of course His Daya is present. I remember that Sants have clearly said in their discourses that this physical body or काया Káyá has to be reduced to

dust or धूर dhoor. But every thing has to be done under the directions of the Sant Sat Guru who is all in all for a Jiva desiring to come out of Chaurási.

Sri Champa Lal Ji was kind enough to hand over to me your book "Truth Unvarnished" and I have been able to complete its one reading and I am going to have its second reading very shortly and this time I will be taking notes and make markings. Honestly speaking, I have found this book as a wonderful piece and a masterly work. According to me, some of its outstanding merits are, *inter-alia*, as under :—

- (1) That it is last word with regard to the present controversies between the dissentient groups or sects of Radhasoami Faith. What more can be said in the matter !
- (2) That the proper and true name of this book, according to me, is "Truth Revealed".
- (3) That this is not an ordinary work but is an extraordinary one. A bare reading of this book shows that it is written under a high impulse and the writer is so much gifted that he has been able to see through all the controversies with their connected matters and things all at one place with a clear vision or picture of their past, present and future.
- (4) That this book contains unalloyed truth and irrebuttable conclusions which will be able to shut out the mouth of the agents of Kal and Maya.

- (5) That the writer has been throughout true to his traditions and teachings of various Sant Sat Gurus, more particularly to his Beloved Master Param Purush Puran Dhani Babuji Maharaj.
- (6) That the writer is fearless and does not stand in need of any help except that of Supreme Father Radhasoami.
- (7) That the last but not the least is that all the relevant and important materials have been collected and put at one place which will be of great help.

Indeed, I have gone rather too far and even beyond my jurisdiction and competency in commenting upon the book written by a person for whom I have got unbounded regards and respects, but I could not control my sentiments or the inner zeal to reveal the truth. However, I beg to be excused in the circumstances.

In the end I again thank you for the kindness, care and love shown towards me and feel highly grateful to you.

With hearty Radhasoami,

Yours affectionately,
Jai Gopal B. Chhangani

(701)

Dr. Major M. S. Kapoor
M. B. B. S., P. M. S. I
Medical Officer Incharge

District Hospital
M O R A D A B A D
29-11-1963

My dear Sant Das Ji,

Radhasoami. I am sorry I could not write to you earlier. I had a mind to meet you personally during 'Bhandara', but service conditions came in my way.

I am so grateful and thankful to you for the book "Truth Unvarnished". I am going through it and it is a splendid discussion, of course, threadbare, of the subject so dear to all true Satsangis.

With heartiest Radhasoami,

Affectionately yours,
Maharaj Saran

(702)

R. S.

December 2, 1963

Dear Brother Maheshwari,³

Being that you receive so many letters, I can't expect you to recall that in my first letter to you I stated that I am employed as a substitute mail carrier, regardless of the fact that I am a female. This job has posed a perplexing problem for me, for although I have never been afraid of dogs in my life, I have become very frightened by dogs on several occasions, since I was bitten by a dog last August.

The day the dog bit me, I *knew* he was going to bite me the moment I entered the block where he lives, even though the dog was nowhere in sight and he is usually confined. And yet, even though I somehow knew he was going to bite me, I was unafraid ! Also, I suffered very little pain (in fact I would say, suffered none). But what did happen, I found out a few days later, is that I *now* have a deep fear of dogs . . . all dogs, except my own.

During a Satsang that I attended a few days after the encounter with the dog (a big dog of the Boxer breed), the bandage on my arm was taken note of by Mr. McQuinn and he asked me what happened. I told him and he said that of course the owners had the dog put away. I said they had not because I had not pressed charges against the dog. Mr. McQuinn thought they should have done it . . . without my having to press charges, but some people are just not so conscientious, and I have always felt that the owners of such animals are to blame and not the animal. If the dog were running wild, that would be another matter, but this dog (and all other dogs that have made attacks at me) is a household pet. The owners paid the medical charges that ensued my treatment, and since they promised to keep the animal confined, I thought that was the end of the matter.

On the way home from that Satsang, Mr. Stafford Kelly of San Marcos said to me that he had read in one of the religious books (though he couldn't recall which one) that a spiritually evolved person is sometimes attacked by dogs. This statement made me feel more peaceful internally, for I believed in

the Truth that R. S. was protecting me. Every day I honestly felt my fear fading. But two days ago, I was surprised by a little dog running at me, teeth bared and snarling. This dog is usually confined, but that day he was out. Owners of all these dogs (there have been several other slight encounters) say they have never attacked anyone before, and they do not bother the other mailman that I substitute for.

Yesterday I drove to the McQuinns' for the express purpose of obtaining spiritual food. Mr. McQuinn was good enough to loan me a copy of CORRESPONDENCE Vol. 2. He felt it contained answers to many of the questions I have been bombarding him with. (When I am not carrying the mail, I work as a practical nurse, and it is on this job that I have much time to read the religious books....it helps of course in keeping me from getting entangled in the worldly affairs I must deal with every day). And today, on page 50 of Corr. Vol. 2, I think I have found what Mr. Kelly was referring to. It reads as follows :—

“In all the four Yugas there has always been bitterness or enmity between worldly people and the Parmarthis. Paltu says that a dog unnecessarily barks at the sight of a Sadh.”

These words give me courage, and yet I cannot be referred to as a Sadh. But it makes me wonder about my life before this one. I seem to be strangely fascinated by pictures of Huzur Maharaj. In fact when I first saw His picture in a book at the McQuinns', I had the strangest feeling come over

me. I felt as though the picture were actually sucking me into the book ! No other picture, or person living or dead, has ever done that to me ! But I find that, although I know I must contemplate the image of Babuji Maharaj, His image does not 'come to me' as easily and readily as Huzur's does. In short, I have the strong feeling that I have *met* Huzur Maharaj somewhere, sometime. And feeling that this may be true, makes me long for the manifestation of our new Sant Sat Guru ! If contemplation of a past Guru can bring me such blessed bliss, just imagine what actual contact with a living Guru can do ! How very fortunate are those who have been worthy enough to have had such an experience !

But to get back to the matter at hand, some friends have told me to carry protection against the dogs. But I know deep in my heart that I could not knowingly hurt any living creature. Isn't there some other way ? Before I could hurt the dogs, I would have to quit my job, even as much as I like it. I truly believe there is a lesson for me to learn here, but I have not been able to comprehend it. I am still afraid of the dogs, and I am also ashamed that I am unable to put myself more completely in the hands of His Mauj. And please believe me, I have tried !

Can you help me ? It seems such a small matter and yet it is something that I must deal with constantly on the job and it has been going on for so long, three months or more, and I don't seem to be any closer to a solution.

Do you think I am wrong for not carrying a stick or an ammonia pistol ? Or will these attacks

stop if I can *truly* put my very life, spirit and body at His Holy Charans ? Please advise me, I will abide with your instructions.

I now most humbly and gratefully await your prompt reply, and wish you a most hearty Radhasoami.

Yours in affection,
Helen A. Cort

(703)

R. S.

Soami Bagh, Agra
7-12-1963

My dear sister,

Yours of December 2 to hand. It is not correct to say or think that a spiritually evolved person is sometimes attacked by dogs. It is absolutely wrong that the biting by a dog is an indication of the person being of high spiritual status.

Please take all proper, appropriate and legitimate measures to protect your life, of course, with reliance on and trust in the grace and mercy of the Supreme Father Radhasoami Dayal. Whatever be the result of your efforts, accept it as the Mauj and ordainment of the Lord, and try to conform with it.

Do carry a stick and an ammonia pistol or any other thing as protection against dogs. There is nothing wrong in it.

Try to seek another suitable job. When you have secured one by His grace and mercy, leave the present substitute job so full of risks and dangers.

Sant Paltu Saheb addressed a dog thus : "Why do you unnecessarily and uselessly take the trouble of barking at a Parmārthī person to scare him away from the world ? He himself, of his own accord, wants to keep aloof and away from the world, its pleasures and the worldly minded people. A Sadh or a Parmārthī person does not in the least desire to move in the company of or associate with the worldly people. His dealings with the world and its lovers is only to the extent necessary." This is the meaning of what you have quoted in your letter from Correspondence, Vol. 2.

You may use Huzur Maharaj's form in the practice of Dhyān or contemplation. But you should also perform Dhyān of Babuji Maharaj, at least for a few minutes, no matter whether that form comes before your mental eye or not. To yearn and long for the manifestation of the new Sant Sat Guru is good. You may cherish this desire as much as you can. The Supreme Father Radhasoami Dayal knows what is passing in the hearts of His devotees. He will manifest Himself at the appropriate time.

A parcel containing Prashad (Reori) of the Bhandara of Babuji Maharaj held on the 16th November was sent to you by surface mail on the 23rd November. You will get it sometime in January next.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari

(704)

R. S.

Berkeley, California
December 5, 1963

My dear brother Sant Das,

This is the time of the year when we, Westerners, send out Christmas greetings to relatives, friends and those we have a high regard for, as yourself. Personally I'm not an emotional type and sometimes it is quite difficult for me to express my inner feelings.

At this time I do wish to express my thanks to you for the knowledge that I have learned from your two books, Correspondence Vol. I and 2. I have read and studied these wonderful books at three different times, and the more I mull over them the more truthful information is presented to me. For this I am most grateful to His Mauj for giving me this glorious opportunity of learning the Truth.

Fondest wishes to you and your family with hearty Radhasoami to all Satsangis at Soami Bagh.

Affectionately,
Frank M. Young

(705)

R. S.

December 9, 1963

Blessed Brother.

Please, I beg you, forgive me for suddenly bombarding you with letters. I ask your forbearance.

Two days ago, I read in "Correspondence with Certain Americans Vol. 2" something that has deeply distressed me. In answer to a lady's question you told her that females cannot progress beyond Sunn region. I cannot understand. If this is so, why are all Satsangis told that if (and when) they adopt Radhasoami Faith and are initiated they shall be released from the wheel of Chaurasi ? Is it because the female is not capable of developing true Saran ? What about the blessed mothers, wives and faithful sisters of the Sant Sat Gurus ? What is there lacking in the female that R. S. has deemed us punishable as thus ? And I do call it punishment, for since I was a small child I have yearned for freedom from worldly things. I have yearned only for what 'something inside me' *told me* was (and *is*) beyond the hateful world I see around me. And now you have said I *must* be reborn into it again. At my stage of development such a statement is merely too much to bear.

I beg of you, please make me understand ! My goal has been *Radhasoami Pad* and now you tell me I am never worthy, as a female, to reach that goal. How can this be so when we are promised freedom from our past Karams when we have reached the point when we have desired initiation (and received it) ? Would not then being born a female and deprived of the true goal, be a punishment for past Karams ? I do not understand. I have thought of nothing else for two days and nights. I cannot sleep even. Life is already so cruel, how can I bear this ? Cannot the Guru grant special grace and permit the rising of a female's

spirit if she desires that more than anything else ? To have come this far has been a matter of amazement to me for I have sinned so greatly in the past, and yes, I sin now. Without His special grace I would be thrust to the bowels of hell. This I know and love Him more than anything. But I do try ! I have tried so hard but the mind being so feeble (and yet so strong) resists all measures of power that I can bring forth — yes, I bring forth none. Only R. S. does it.

Please oh, please dear Brother, help me. My path is all clouded over, my goal is not clear any longer. I am afraid and feel hopeless. I have, since reading that statement, been unable to perform any spiritual practices.

I await your answer with a constant prayer for mercy on my lips and in my heart.

May Radhasoami guide your reply, as He always does and grant me patience and understanding. I bid you a most hearty Radhasoami.

Affectionately,
Helen A. Cort

(706)

R. S.

Soami Bagh, Agra
16-12-1963

My dear sister,

Yours of December 9 to hand. You have unnecessarily got disturbed and perturbed on reading a certain statement at page 479 of the book "Corres-

pondence with Certain Americans, Vol. 2". If you had read further on in the book, you would not have been upset so much. At the very page, the reader has been directed to see answer No. 2 of letter No. 518, and letter No. 525 in the same book. But you probably never took the trouble of reading the same. I would now further advise you to read question no. 15 and its answer on page 577 of the same book. Thereafter you should read letter No. 609 at page 120 from Mrs. Gloria Story and my reply No. 610 at page 121 of this book "Correspondence, Vol. III". Having read carefully the above references you now peruse the following in reply to your letter.

You may bombard me with any number of questions. I will reply to all of them to the best of my ability. Yes, it [is correct that all Satsangis, males and females, shall be released from the wheel of Chaurasi. But the question is : when ? The answer is : in 4 lives. The female is as much capable of developing true Saran as the male. Radhaji Maharaj, the consort of Soamiji Maharaj, was of the status of Soamiji Maharaj. Buaji Saheba, the sister of Maharaj Saheb, was also Sant Sat Guru. Wives, mothers and sisters of other Sants are certainly high souls, but the fact of such relationship does not necessarily mean that the lady in question has completed the process of her salvation or she has attained to *Radhasoami Pad* in that very life or that she has not to take birth again into this world. The high spiritual status of Radhaji Maharaj and Buaji Saheba does not flow from their relationship to Soamiji Maharaj and Maharaj Saheb. They were Nij Anshas,

who, in accordance with the Mauj of Radhasoami Dayal, had chosen to so incarnate. Being born in the female form is not a punishment. Perfect and true salvation will be granted to all Satsangis, males as well as females, in four lives. Your goal as of all other Satsangis, males and females, is *Radhasoami Pad*. It was never told you or any other females that you or they were not worthy to reach the goal. Rest assured your path is not clouded at all. Your goal is clear. Do not feel hopeless. Read and study all the holy books carefully again and again.

Remember, you as well as other Satsangis, males and females, are under the grace, mercy and protection of Radhasoami Dayal. You will certainly reach your goal in the maximum of four lives.

With hearty Radhasoami,

Affectionately,
S. D. Maheshwari

(707)

Radhasoami

San Marcos, Calif.,
9-12-1963

Dear Beloved Sant Das,

The enclosed publicity speaks for itself. This has been forwarded on to us from Frank Young who states in his last letter, "Whenever any pamphlets pertaining to Kirpal Singh come here, I at once dispatch them to you. Then you, in turn, can send them on to Sant Das. As you know I am not interested in such articles and you do not need my

O.K. A few days ago I received a long and uninteresting report in regards to Kirpal Singh lectures in San Francisco and San Jose. It seems that large crowds are flocking to get initiation so as to get inner revelations and lights, etc. I, too, have seen such things in Hatha Yoga, but what happened later was a complete nightmare. No Sir, I never want to go through that experience for anythingit isn't worth what it is cracked up to be."

We anticipate, His Mauj willing, to hold the Bhandara of Huzur Maharaj here at our home on December 25th in spite of the temptation to hold it on a less conflicting day; a Xmas Day is considered to be one when family gatherings are the order of the day. We hope to have a true family gathering of devoted Satsangis intent on making progress in Pramárth and Uddhár.

With a fond Radhasoami,

Affectionately,
Herbert and Florence

(708)

R. S.

Soami Bagh Agra
16-12-1963

My dear brother Herbert,

Yours of 9th to hand. As promised, I am enclosing the translation of five Shabds of the five heavenly spheres as given in Sar Bachan Poetry of Soamiji Maharaj. The marriage of my third son

Bimal Das has been fixed for the 19th instant and a Bhog Bhandara on the 20th. I have been very busy these days because of the coming marriage, otherwise also I am very busy.

With hearty Radhasoami to sister Florence and your good self,

Yours affectionately,
S. D. Maheshwari

(709)

THE SHABD OF THE FIRST HEAVENLY SPHERE

सुन री सखी तोहि भेद बताऊं ।
प्रथम अस्थान खोल कर गाऊं ॥ १ ॥
Sun rí sakhí tohi bhed batáún :
Pratham Asthán khol kar gáún.

Translation : Hearken my friend : I tell you a secret. I reveal the particulars of the first heavenly sphere. (1)

सहस कँवल दल नाम सुनाऊं ।
जोत निरंजन बास लखाऊं ॥ २ ॥
Sahas kanwal dal Nám sunáún,
Jot Niranjan bás lakháún, (2)

Translation : It is called Sahas-dal-kanwal. It is the region of Jyoti and Niranjan. (2)

करता तीन लोक यह ठाऊं ।
वेद चार इन रचे जनाऊं ॥ ३ ॥
Kartá tín lok yeh tháún,
Veda chár in rache janáún. (3)

Translation : This is the region of the creator of three Loks or worlds, and the source of the four Vedas. (3)

ब्रह्मा विष्णु महादेव तीनों
पुत्र इन्हीं के हैं यह चीन्हों ॥४॥

Brahmá Vishnu Mahádev tīnōn
Putra Inhīn ke hain yeh chínhon. (4)

Translation : Know that Brahmá, Vishnu and Mahádeo are the sons of Jyoti and Niranjan. (4)

कुल बैराट रचा इन मिल के ।
जीवन घेर लिया इन पिल के ॥५॥

Kul bairát rachá in mil ke.
Jíwan gher liyá in pil ke. (5)

Translation : The entire phenomenal creation has been brought about by these three conjointly. They have joined hands in entrapping all the Jivas. (5)

जाल बिछाया जग में भारी ।
इनकी पूजा जीव सम्हारी ॥६॥

Jál bichháya jag men bhárí,
Inkí pújá jíva samhári. (6)

Translation : They have spread their net far and wide. The humanity has taken to their worship. (6)

फँसे जाल में पचे कर्म में ।
धोखा खाया पड़े भरम में ॥७॥

Phanse jál men pache karam men,
Dhokhá kháyá pare bharam men. (7)

Translation : Jivas have been entrapped. They have been devoured by Karams (rituals and observances). They have been deceived and deluded. (7)

अब जो इन को कोई समझावें ।
सत्त पुरुष का भेद लखावें ॥८॥
तो नहीं मानें झगड़ा ठानें ।
पक्षपात कर ढिंङ नहिं आवें ॥९॥

Ab jo in ko koi samjháwen,
Satt Purush ká bhed lakháwen. (8)

To nahín mánen jhagrá thánen,
Pakshpát kar dhing nahin áwen. (9)

Translation : If anybody now advises them and imparts the secrets of Sat Purush, they do not listen to him. On the other hand, they pick quarrel with him, and shun him. (8 and 9)

या ते मैं तो को समझाऊँ ।
यह सब ठग खुल कर जतलाऊँ ॥ १० ॥

Yá te main to ko samjháún,
Yah sab thag khul kar jatláún. (10)

Translation : I, therefore, tell you plainly that they all are cheats. (10)

इन के मारग तू मत जाय ।
तू संतन की सरन समाय ॥ ११ ॥

Inke márag tú mat jáy,
Tú Santan kí saran samáy. (11)

Translation : Do not follow their path. You come under the Saran (protection) of Sants. (11)

सतगुरु कहें सोई तुम मानो ।
इनका बचन न कर परमानो ॥ १२ ॥

Sat Guru kahen soí tum máno,
Inká bachan na kar parmáno. (12)

Translation : Accept only what Sat Guru says. Do not accept what they say to you. (12)

राह रकाना देऊँ दरसाई ।
पता भेद अब कहूँ जनाई ॥ १३ ॥

Ráh rakáná deún darsái,
Patá bhed ab kahún janái. (13)

Translation : I now explain the path and method, and disclose the secrets and whereabouts. (13)

मन और सुरत जमाओ तिल पर ।
घेर घुमर घट आओ पिल कर ॥ १४ ॥

Mana aur Surat jamáo Til par,
Gher ghumar ghat áo pil kar. (14)

Translation : Concentrate your mind and spirit at the Til. Gather assiduously all your diffused spirituality within at that focus. (14)

निरखो खिड़की देखो चौका ।
चित्त लगाओ राखो रोका ॥ १५ ॥

Nirkho khirkí dekho chauká,
Chitta lagáo rákho roká. (15)

Translation : Behold the window and the vast court-yard. Apply your mind and keep it steady. (15)

पचरंगी फुलवारी निरखो ।
दीपदान घट भीतर परखो ॥ १६ ॥

Pachrangí phulwárá nirkho,
Dípdán ghat bhítar parkho. (16)

Translation : Behold the five-coloured flower garden
and the illumination of lamps within
yourself. (16)

कोइ दिन ऐसी लीला देखो ।
नील चक्र ता आगे पेखो ॥ १७ ॥

Koi din aisí lílá dekho,
Níl chakra tá áge pekho. (17)

Translation : Witness this spectacle for some time,
and then behold Neel Chakra (azure
circle) beyond it. (17)

विरह प्रेम बल ता को फोड़ो ।
जोत निहारो मन को मोड़ो ॥ १८ ॥

Virah Prem bal táko phoro,
Jot niháro mana ko moro. (18)

Translation : Penetrate this (Neel Chakra) by Prem
(love) and Virah (longing and yearn-
ing). Behold Jyoti, and turn your
mind away from all else. (18)

अनहद घन्टा सुन सुन रीझो ।
शंख बजाओ रस में भीजो ॥ १९ ॥

Anhad ghanhá sun sun ríjho,
Sankh bajáo ras men bhíjo. (19)

Translation : Hear the sound of *Anhad* bell and be
absorbed therein. Then hear the
sound of conch shell and get immersed
in its bliss. (19)

यह पहिला अस्थान बताया ।
राधास्वामी बरन सुनाया ॥ २० ॥

Yeh Pahlá Asthán batáyá,
Rádhásoámí baran sunáyá. (20)

Translation : This is the first heavenly sphere
described by Radhasoami. (20)

(710)

THE SHABD OF THE SECOND HEAVENLY SPHERE

अब चलो सजनी दूसर धाम ।
निरखो त्रिकुटी गुरु का ठाम ॥ १ ॥

Ab chalo [sajní dúsar Dhám,
Nirkho Trikutí Guru ká thám. (1)

Translation : Now proceed to the second region.
Behold Trikuti, the abode of the
Guru. (1)

ओंकार धुन जहूँ बिसराम ।
गरजे बादल और घनश्याम ॥ २ ॥

Omkár dhun jahán bisráam,
Garje bádal aur ghanashyám. (2)

Translation : Abides there the Dhun (sound) of
Omkár, resounds there the thunder of
dark and heavy clouds. (2)

सूरज मंडल लाल मुकाम ।
गुरु ने बताया गुरु का नाम ॥ ३ ॥

Súraj mandal lál muqám,
Guru ne batáyá Guru ká Nám. (3)

Translation : This is the region of the red morning Sun. The Guru revealed Guru's Name (the first *Nám Pad**), (3)

पंचम वेद नाद यहि गाया ।
चहुँ दल कँवल संत बतलाया ॥ ४ ॥
Pancham Veda nád yahi gáyá,
Chahun dal Kanwal Sant batláyá. (4)

Translation : This is the region of the fifth Veda or Nád (Shabd). Sants describe it as the lotus of four petals. (4)

घंटा शंख तजी धुन दोई ।
गरज मृदंग सुनाई सोई ॥ ५ ॥
Ghantá Sankh tají dhun doí,
Garaj Mridang Sunái soí. (5)

Translation : Sounds of bell and conch both are left below (at Sahas-dal-kanwal). Thunder and the sound of Mridang (drum) are heard here. (5)

सुरत चली और खोला द्वार ।
बंकनाल धस हो गई पार ॥ ६ ॥
Surat chalí aur kholá dwár,
Banknál dhas ho gaí pár. (6)

Translation : Surat moved onwards and opened the door. It entered *Banknál* (crooked tunnel) and went across. (6)

ऊंची नीची घाटी उतरी ।
तिल की उलटी फेरी पुतरी ॥ ७ ॥
Unchí níchí ghátí utrí,
Til kí ultí pherí putrí. (7)

* Trikuti is Guru or Nam. Sat Lok is Sat Guru or Sat Nam Radhasoami is Param Guru or Nij Nam.

Translation : It traversed the high and low ranges.
It turned up the pupil of the eye. (7)

गढ़ भीतर जाय कीन्हा राज ।
भक्ति भाव का पाया साज ॥ ८ ॥

Garh bhítar jáy kínhá ráj,
Bhakti bháo ká páyá sáj. (8)

Translation : It secured entry into the fortress and
achieved sovereignty. It was decorated
with Bhákti and Bháo (devotion and
faith). (8)

करम बीज अब दिया जलाई ।
आगे को फिर सुरत बढ़ाई ॥ ९ ॥

Karam bij ab diyá jaláí,
Áge ko phir Surat barháí. (9)

Translation : The seed of Karam was burnt ; then
the Surat was raised further. (9)

नौबत झड़ती आठों जाम ।
सुरत पाया मूल कलाम ॥ १० ॥

Naubat jhartí áthon jám,
Súrat páyá múl kalám. (10)

Translation : Sound of drum is heard incessantly.
The Surat heard the Múl Kalám
(Original Word). (10)

महाकाल और कुरम बखाना ।
उत्पति बीजा यहां से जाना ॥ ११ ॥

Mahakál aur kuram bakháná,
Utpati bijá yahán se jáná. (11)

Translation : This has been described (in Hindu
religion) as Maha Kal and Kuram,*

* Tortoise

and as the origin of the entire creation
below. (11)

सूरज चांद अनेकेन देखे ।
तारा मंडल बहु बिधि पेखे ॥ १२ ॥

Súraj Chánd anekan dekhe,
Tará mandal bahu bidhi pekhe. (12)

Translation: The spirit witnessed innumerable suns,
moons and stars. (12)

पिंड अंड से न्यारी खेली ।
ब्रह्मांड पार चली अलबेली ॥ १३ ॥

Pind And se nyári kheli,
Brahmánd pár chali albeli. (13)

Translation: The Surat separated itself from Pind
and And, and crossed Brahmánd and
went beyond playfully. (13)

बन और परबत बाग दिखाई ।
चमन चमन मन फुलवारी छाई ॥ १४ ॥

Ban aur Parbat Bágh dikhái,
Chaman chaman phulwári chhái. (14)

Translation: It saw forests, mountains and gardens.
There is bloom everywhere. (14)

नहरें नदियाँ निरमल धारा ।
समुंदर पुल चढ़ होगई पारा ॥ १५ ॥

Naharen Nadiyán nirmal dhára,
Samundar pul charh ho gai pára. (15)

Translation: There are canals and rivers, all pure
streams. The Surat crossed the ocean
by means of bridge. (15)

मेर सुमेर देख कैलासा ।
गई सुरत जहँ बिमल बिलासा ॥ १६ ॥

Mer Sumer dekh Kailásá,
Gaí Surat jahán bimal bilásá. (16)

Translation : Seeing *Meru*, *Sumeru* and *Kailásh*, the
Surat went to the sphere of pure
bliss. (16)

राधास्वामी कहत पुकारी ।
दूसर मंजिल कर ली पारी ॥ १७ ॥

Rádhásoámí kahat pukárí,
Dúsar manzil kar lí párí. (17)

Translation : Radhasoami says that the second
stage has thus been crossed. (17)

(711)

THE SHABD OF THE THIRD HEAVENLY SPHERE

अब चली तीसर परदा खोल ।
सुन्न मंडल का सुन लिया बोल ॥ १ ॥

Ab chalí Tísar Pardá khol,
Sunn mandal ká sun liyá bol. (1)

Translation : The Surat now proceeds on removing
the third veil. It hears the sound of
the sphere of Sunn. (1)

दसवां द्वार तेज परकाश ।
छोड़े नीचे गगन अकाश ॥ २ ॥

Daswán Dwár tej parkásh,
Chhore níche Gagan Akásh. (2)

Translation : This Daswán Dwár (tenth aperture)
has brilliant light. Gagan (Trikuti)

and Ákash (Sahas-dal-kanwal) have
been left below. (2)

मानसरोवर किये अश्नान ।
हंस मंडली जाय समान ॥ ३ ॥
Mánsarovar kiye ashnán.
Hans mandalí jáy samán. (3)

Translation : The Surat bathed in Mán-sarovar, and
joined the assemblage of Hansas. (3)

सुन्न शिखर चढ़ी सूरत घूम ।
किंगरी सारंगी डाली धूम ॥ ४ ॥
Sunn shikhar charhí Súrát ghúm,
Kingrí sárangí dálí dhúm. (4)

Translation : The Surat danced up the Sunn Shikhar
(the top of Brahmand). There
resound Kingrí (fiddle) and Sárangí
(violin). (4)

सुन सुन सूरत हो गई सार ।
पहुंची जाय त्रिबेनी पार ॥ ५ ॥
Sun sun Súrát ho gaí sár,
Pahunchí jáy Tribení pár. (5)

Translation : Hearing these sounds the Surat
attained to excellence, and went
across Tribeni. (5)

महासुन्न का नाका लीन्ह ।
गुप्त भेद जाय लीन्हा चोन्ह ॥ ६ ॥
Mahásunn ká náká lính,
Gupt bhed jáy línhá chính. (6)

Translation : It reached the threshhold of Mahá-
Sunn, and acquired the secret
knowledge thereof. (6)

अंध घोर जहँ भारी फेर ।
 सत्तर पालँग जा का घेर ॥ ७ ॥
 Andh ghor jahán bhárá pher,
 Sattar pálang já ká gher. (7)

Translation : Here is great darkness and labyrinth.
 The expanse of Mahá-Sunn is seventy
 Pálang.* (7)

बानी चार गुप्त जहँ उठती ।
 सुरत रागिनी नइ नइ सुन्ती ॥ ८ ॥
 Bání chár gupt jahan uthítí.
 Surat ráginí nai nai suntí. (8)

Translation : Four latent notes are resounding here.
 The Surat hears fresh and novel
 tunes. (8)

भन्कारें अबुद्ध कहा बरनूं ।
 सुन सुन धुन मन में अति हरखूं ॥ ९ ॥
 Jhankáren adbhut kahá barnún,
 Sun sun dhun mana men ati harkhún. (9)

Translation : How am I to describe the wonderful
 notes heard there, I hear them and
 feel entranced. (9)

पाँच अंड रचना तहँ कीन्ही ।
 ब्रह्म पाँच ता में हुए लीनी ॥ १० ॥
 Panch And rachná tahan kínhí,
 Brahm panch tá men hue líní. (10)

Translation : Here are five *Ands* (egg-shaped
 regions) and abide therein five Brahms
 in a state of absorption. (10)

* The expanse of Triloki is one Palang.

अंडन सोभा बरनूं कैसी ।
सब्ज सेत कोइ पीत बरन सी ॥ ११ ॥

Andan sobhá barnún kaisí,
Sabz set koi pít baran sí. (11)

Translation : How should I describe the beauty of these *Ands* ! They are green, white and yellow. (11)

लख लख अरब तासु परमाना ।
यह अंडा अति तुच्छ दिखाना ॥ १२ ॥

Lakh lakh arab tásu parmáná,
Yih Andá ati tuchchha dikháná. (12)

Translation : Each one of those *Andas* is hundred million times bigger than this *And*, which appears extremely insignificant then. (12)

या में ब्रह्म वियापक जोई ।
ता की गति कहो कितनी होई ॥ १३ ॥

Yá men Brahm viyápak joí,
Tá kí gati kaho kitní hoí. (13)

Translation : Imagine how low in status must be the Brahm who abides in this *And*. (13)

ता का ज्ञान पाय यह ज्ञानी ।
फूलें मन में होय अभिमानी ॥ १४ ॥

Táká gyán páy yeh gyání,
Phúlen mana men hoy abhimání. (14)

Translation : These Gyanís, having acquired knowledge of this Brahm only, were puffed up with pride. (14)

मेंडक सी गति इन की जानी ।

कूप समुद्र जान मगनानी ॥ १५ ॥

Mendak sí gati in kí janí,
Kúp samudra ján magnání. (15)

Translation : These Gyanis are like frogs, who mistook a well for ocean and felt complacent. (15)

कहा करें यह हैं लाचार ।

वह तो देश न देखा सार ॥ १६ ॥

Kahá Karen yeh hain láchár,
Woh to desh na dekhá sár. (16)

Translation : But what can they do ? They are helpless. They did not see the region of pure spirituality. (16)

बिन देखे कैसे परतीत ।

उन नहिं जानी अचरज रीत ॥ १७ ॥

Bin dekhe kaise partít,
Un nahín jání achraj rít. (17)

Translation : Without seeing it, how can they have faith and belief (in the existence of the region of pure spirituality) ? They had no idea of the wondrous ways of pure spirituality. (17)

इसी ब्रह्म को जान अपार ।

भूले मारग करें बिचार ॥ १८ ॥

Isí Brahm ko ján apár,
Bhúle márag karen bichár. (18)

Translation : Taking this Brahm to be infinite, they went astray and devoted themselves simply to speculation. (18)

अब इन को कैसे समझाऊँ ।
यह नहिं मानें चुप्प रहाऊँ ॥ १९ ॥

Ab in ko kaise samjháún,
Woh nahin mánen chupp raháún. (19)

Translation : How should I explain to them the truth ? They do not listen. I, therefore, keep mum. (19)

राधास्वामी कही सुनाय ।
तीनों परदे दिये लखाय ॥ २० ॥
Radhasoami kahí sunáy,
Tínon parde diye lakháy. (20)

Translation : Radhasoami says all the three regions have been revealed. (20)

(712)

THE SHABD OF THE FOURTH HEAVENLY SPHERE

अब चौथे को करो तयारी ।
चल रो सुरत तू शब्द सम्हारी ॥ १ ॥
Ab Chauthe kí karí tayárí.
Chal rí Surat tú Shabd samhári. (1)

Translation : Now prepare for the fourth stage, O Surat, catch hold of Shabd and proceed on. (1)

नाल हंसनी घाटा फाँदा ।
रुकमिन नाल सुरत को साधा ॥ २ ॥
Nál . Hansní ghátá phándá,
Rukmin Nál Surat ko sádha. (2)

Translation : The Surat jumped over the acclivity of Hansaní Nál*, went over to Rukmin Nál* and became poised. (2)

पांजी निरखी जहँ गंभीर ।
सुरत निरत दोउ धारी धीर ॥ ३ ॥

Pánjí nirkhí jahán gambhír,
Surat Nirat dou dhárá dhír. (3)

Translation : It saw an awe-inspiring passage. Surat** and Nirat** both became steady. (3)

दायें रचे दीप परचंड ।
बायें रचाये बहुतक खंड ॥ ४ ॥
मोति महल और रतन अटारी ।
हीरे लाल जड़े जहँ भारी ॥ ५ ॥

Dáyen rache Díp parchand,
Báyen racháye bahutak Khand. (4)

Motí Mahal aur Ratan Atárá,
Híre lál jaren jahan bhárá. (5)

Translation : The Surat saw splendid islets on the right and innumerable apartments on the left, and Motí Mahal (pearl palaces) and Ratan Atárá (balconies bedecked with jewels). (4 & 5)

गुप्त भेद यह दिया जनाई ।
जानेंगे कोई संत सिपाही ॥ ६ ॥

Gupt bhed yeh diyá janáí,
Jánenge koí Sant sipáhí. (6)

* Path.

** For Surat and Nirat, see Article 6, "Teachings of Radha-soami Faith based on Babuji Maharaj's Discourses".

Translation : These secrets have been revealed. Only brave and courageous Sants would know these. (6)

भँवरगुफा का परवत निरखा ।
सोहं शब्द जाय जहं परखा ॥ ७ ॥

Bhanwarguphá ká parvat nirkhá,
Sohang Shabd jáy jahán parkhá. (7)

Translation : The Surat then saw the mountain of Bhanwargupha and perceived the Shabd "Sohang". (7)

धुन मुरली जहँ उठत करारी ।
सेत सूर सूरत निरखारी ॥ ८ ॥

Dhun murlí jahán uthat karárí,
Set Súr Súrát nirkhárí. (8)

Translation : Dhun [(sound) of flute resounds here keenly. The Surat beheld white resplendent Sun. (8)

तेज पुंज वह देश भला री ।
धुन अपार तहँ होत सदा री ॥ ९ ॥

Tej punja woh desh bhalá rí,
Dhun apár tahan hot sadá rí. (9)

Translation : The region is beautiful and full of light. Fathomless Dhun (sound) is incessantly resounding there. (9)

हँस अखाड़ा लीला चौक ।
भक्त मंडली खेले थोक ॥ १० ॥

Hans akhára lílá chauk,
Bhakt mandalí khele thok. (10)

Translation : There are groups and assemblies of
Hansas and devotees who are frolick-
ing in the vast expanse there. (10)

लोक अनंत भक्त जहँ बसैं ।
नाम अधार अमी रस रसैं ॥ ११ ॥

Lok anant bhakt jahan basen,
Nám adhár amí ras rasen. (11)

Translation : There are innumerable Loks inhabited
by Bhaktas or devotees, who subsist
on the nectar of Nám. (11)

राधास्वामी यह भी गाई ।
चौथा परदा लीन्हा जाई ॥ १२ ॥

Radhasoamí yeh bhí gaí,
Chauthá Pardá línhá jáí. (12)

Translation : Radhasoami has disclosed this also
and the Surat has entered the fourth
region. (12)

(713)

THE SHABD OF THE FIFTH HEAVENLY SPHERE

पंचम किला तख्त सुल्तानी ।
बादशाह सच्चा निज जानी ॥ १ ॥

Pancham Kilá takht sultání,
Bádsháh sachchá nij jání. (1)

Translation : The fifth citadel is the royal throne.
Know that He is the real King. (1)

चली सुरत देखा मैदाना ।
अजब शहर अद्भुत चौगाना ॥ २ ॥

Chalí Surat dekhá maidáná,
Ajab shahar adbhut chaugáná. (2)

Translation : The Surat advanced and saw an
extensive plain, a wonderful city and
marvellous squares. (2)

अमृत कुँड अमी की खाई ।
महल सुनहरी रचे बनाई ॥ ३ ॥

Amrit Kund amí kí khái,
Mahal sunaharí rache banái. (3)

Translation : Pools of ambrosia, moats of nectar
and golden palaces have been con-
structed here. (3)

चौक चाँदनी दीप अनूपा ।
हंसन शोभा अचरज रूपा ॥ ४ ॥

Chauk chándní díp anúpá,
Hansan sobhá achraj rúpá. (4)

Translation : Moon-lit squares, incomparable islands,
Hansas of exquisite beauty possessing
wonderful forms are there. (4)

खोइस भान चंद्र उजियारा ।
सुरत चढ़ी देखा निज द्वारा ॥ ५ ॥

Khoras bhán chandra ujiyára,
Surat charhí dekhá nij dwára, (5)

Translation : The light of each Surat is of sixteen
suns and moons. The Surat ascended
on and saw the Nij Dwár, the august
portal. (5)

द्वारपाल जहँ बैठे हंस ।
कहिँ कहिँ अंस कहीं कहिँ बंस ॥ ६ ॥

Dwárpál jahan baithe Hans,
Kahin kahin Ans kahín kahin Bans. (6)

Translation : Hansas are the door-keepers there.
There are Ansas and Bansas* here
and there in this region. (6)

सहज सुरत तहँ बचन सुनाये ।
कहो भेद तुम यहँ कस आये ॥ ७ ॥
Sahaj Surat tahan bachan sunáye,
Kaho bhed tum yahán kas áye. (7)

Translation : The Sahaj Surat asked the new entrant,
say how you came here. (7)

सुरत नवीन कही तब बानी ।
संत मिले उन कही निशानी ॥ ८ ॥
Surat navín kahí tab bání,
Sant mile un kahí nishání. (8)

Translation : The newcomer Surat replied, "I met
with a Sant who gave out the
secrets." (8)

इतना कह तब भीतर धसी ।
सत्तनाम दर्शन कर हँसो ॥ ९ ॥
Itná kah tab bhítar dhasí,
Sattnám darshan kar hansí. (9)

Translation : Saying this, the new-comer entered
and was thrilled to have the *darshan*
of Sat Nam. (9)

*See paragraph 573 "Truth Unvarnished."

पुहप मध्य से उठी अवाज़ा ।
को तुम हो आये केहि काजा ॥ १० ॥

Puhap madhya se uthí awázá,
Ko tum ho áye kehi kájá. (10)

Translation : Emanated then from within the lotus a voice, saying, "Who are you ? What brings you here ?" (10)

सतगुरु मिले भेद सब दीन्हा ।
तिन की कृपा दरस हम लीन्हा ॥ ११ ॥

Sat Guru mile bhed sab dínhá,
Tinkí kripá daras ham línhá. (11)

Translation : The new entrant replied, "I met Sat Guru who revealed all the secrets. By His kindness I have the privilege of having Your *darshan*." (11)

दरशन कर अति कर मगनानी ।
सत्तपुरुष तब बोले बानी ॥ १२ ॥
अलख लोक का भेद सुनाया ।
बल अपना दे सुरत पठाया ॥ १३ ॥

Darshan kar ati kar magnání,
Satt Purush tab bole bání. (12)

Alakh lok ká bhed sunáyá,
Bal apná de Surat patháyá. (13)

Translation : The Surat derived immense pleasure from this *darshan*. Sat Purush then spoke. He gave out the secrets of Alakh Lok, and helped Surat to advance further. (12 & 13)

अलख पुरुष का रूप अनूपा ।
अगम पुरुष निरखा कुल भूपा ॥ १४ ॥

Alakh Purush ká rúp anúpá,
Agam Purush nirkhá kul bhúpá. (14)

Translation : The beauty of the form of Alakh Purush is utterly incomparable and the Surat saw that Agam Purush is the sovereign of all. (14)

देखा अचरज कहा न जाई ।
क्या क्या शोभा बरनूँ भाई ॥ १५ ॥

Dekhá acharaj kahá na jáí,
Kyá kyá shobhá barnún bhái. (15)

Translation : The Surat beheld wonders which cannot be described. The beauty is beyond words. (15)

तीन पुरुष और तीनों लोक ।
देखे सूरत पाया जोग ॥ १६ ॥

प्रेम बिलास जहाँ अति भारी ।
राधास्वामी कहत पुकारी ॥ १७ ॥

Tín Purush aur tīnon lok,
Dekhe Súrat páyá Jog. (16)

Prem bilás jahán ati bhári,
Radhasoamí kahat pukári. (17)

Translation : The Surat saw the three regions (Sat Lok, Alakh Lok and Agam Lok) and their Lords, and gained union with them. Radhasoami declares that the state of Prem (love) and Anand (bliss) prevailing there is very intense. (16 & 17)

(714)

Radhasoami

Pontiac, Michigan
December 10, 1963

Dear Brother Sant Das,

The new publication of the book "Truth Unvarnished" has just arrived and am in the process of reading it and must say that it unvarnishes all the histrionics and false information that the dissentients are trying to heap on the Parent Satsang of the Radhasoami Faith.

With a sincere and hearty Radhasoami,

Yours affectionately,
William Collias

(715)

R. S.

Berkeley, Calif.
December 12, 1963

My dear brother Sant Das,

Yesterday I received your wonderful book TRUTH UNVARNISHED (or plain Truth), and I wish to thank you a thousand times, for this most welcome gift, which is a direct answer to all the critics against your other writings in favour of Radhasoami Faith as presented at Soami Bagh.

It is no wonder that the McQuinns have advanced rapidly in R. S. Faith, as they are an inspiration to all the Satsangis who are fortunate

to be able to attend Satsang at their lovely home, in the quietude of San Marcos. My only regret is that I live too far away ; also the driving anywhere in Southern California is rather hazardous due to much greater traffic. I'm not alone in this matter, as many others have expressed the same opinion.

At this time, I wish to extend to you and your family my fondest wishes for the holiday season, with hearty Radhasoami to all my fellow Satsangis at Soami Bagh.

Affectionately,
Frank M. Young

(716)

Radhasoami

Santa Monica, Calif.
December 17, 1963

Dear Mr. Maheshwari,

Thank you so much for the book "Truth Unvarnished". It arrived yesterday, December 9, 1963, just several days after your letter. I am looking forward to reading it. I showed it to Mr. and Mrs. Martin, and they plan to take it with them when they visit the McQuinns on Dec. 25.

From the small amount I have read about the splinter groups, I cannot understand how anyone, who believes fully in what Soamiji Maharaj said, as told in His Discourses, can possibly dissent from the parent group. But I can see one great advantage in these dissenters : they help, by their

aggressive actions, to prepare the ground for the true Radhasoami Faith, which moves quietly and unassumingly.

I am very much touched by your gift. Thank you very much. A happy new year to you. It will be one for us all, with the greatly anticipated news.

A hearty Radhasoami,
Marjorie Cofer

(717)

Radhasoami

December 12, 1963

My dear brother S. D. Maheshwari,

Received the book on December 7 and am very grateful to you. It is a wonderful book. It sure took lot of your energy. I can only say that you sure receive the help of Soamiji Maharaj.

With hearty Radhasoami,

Yours sincerely,
John Nagel

(718)

Radhasoami

San Marcos, Calif.
December 19, '63

Dear beloved Sant Das,

Acknowledging receipt of the two copies of "Truth Unvarnished" which we appreciate and

sincerely thank you. This fine book will, no doubt, go down in history as a clear explanation and beacon for all true seekers of the TRUTH. When Mr. Kelly read his copy, especially the introduction, he phoned me stating that it was a masterful piece and a strengthener of one's faith and love for the true teachings of Radhasoami Faith as adhered to and advanced by the Parent Radhasoami Satsang at Soami Bagh. At Bhandara on December 25th we will have more expressions, no doubt, from the Satsangis.

With a hearty Radhasoami,

Affectionately,
Herbert and Florence

(719)

R. S.

Berkeley, Calif.
January 5, 1964

My dear brother Sant Das,

Please convey my best wishes to your third son, Bimal Das, on his marriage, with heartiest Radhasoami to both parties concerned.

The McQuinns wrote me a very lovely letter recently. Their next Bhandara will be held on Jan. 19th and the subject will be SARAN. I had written to them sometime ago, telling about receiving a copy of Truth Unvarnished and how much I enjoyed it, and of the uncovering, by you, of untruthful statements by the other parties opposed

to Soami Bagh. The McQuinns' remarks were highly complimentary about it, and stated, "that it would go down in history as an instrument in check-mating the erroneous and spurious data that has been given out by pseudo gurus and their followers". I really believe that you have struck a knock-out blow in the right direction of those who are misleading others who are seeking the Truth.

Trust that this New Year 1964 will bring to all Satsangis their fondest desire of the manifestation of the coming Sant Sat Guru. My fondest wishes to you and your family with heartiest Radhasoami to all Satsangis at Soami Bagh.

Affectionately,
Frank M. Young

(720)

Radhasoami

San Marcos, Calif.
January 8, 1964

Dear beloved Sant Das,

Wish to acknowledge the good news of the marriage of your son Bimal Das. Kindly convey to him and his fortunate bride our sincerest Radhasoami and our prayer that they shall receive full grace, mercy and protection for a happy and peaceful journey together on the spiritual path back to His Holy Feet, according to His Mauj. Yes, we can well picture you being "very busy" with your full program.

Have completed reading "Truth Unvarnished". What a colossal work it is ! It's comprehensiveness is unique and may it serve the intended purpose of putting the record straight after the malicious falsifications and distortions. I had a very warm response while reading it, as though Soamiji Maharaj was saying by my side, "I substantiate all that Sant Das has written here". We discussed "Truth Unvarnished" at the last Bhandara and hope that many wrong conceptions in the minds of some of the Satsangis present were straightened out at least to the point where they will read it with an open mind. Radhasoami.

Affectionately,
Herbert and Florence

(721)

R. S.

Kamla Villa
Dampeer Park
Mathura
January 12, 1964

My dear Bhai Saheb,

Radhasoami. I am really unable to find adequate words to express my heartfelt thanks for your kind attention on this humble self.

You are keeping me well in touch with your latest publications, so as to post me with the unalloyed truths of our Faith.

I have received other day a copy of your beautiful English rendering of Prem Updesh Radhasoami of Huzur Maharaj.

I have been going through your book "Truth Unvarnished" in which I find a tremendous difference between your truth unvarnished, and truth varnished, so to say, of the dissident groups. Besides this, the book furnishes so many other things which are quite new to me.

Thanking your once again, Bhai Saheb, I am,
Yours affectionately
Mitthan Lal Saxena

(722)

R. S.

Paradise, California
January 8, 1964

My dear brother Mr. Maheshwari,

I have just completed a reading of your book which you so kindly sent me, "Truth Unvarnished".

It is beyond my comprehension how you have found time to have gathered together so very many items of proof covering so many years. Catalogued in order presented, they represent indisputable evidence of the rightness of Soami Bagh's cause. I do trust it will be settled shortly that you may be released of such burden. There were also many new (to me) items of interest which I was happy to know. Thank you once again for making it all so clear to us over here.

Affectionately,
Flora L. Davis

P. S. Two packages of Prashad have just arrived. I opened the one marked "Reori". It would be difficult to say which I like best — both are so delicious. Thank you so very much and also for sending me two cans. Was just about out as I have been using more than usual since this physical condition appeared. It seems to be lessening.

(723)

R. S.

Dearborn, Michigan
January 10, 1964

Dear brother Sant Das,

Your very welcome aerogramme of the 18th December last was received on December 24, and we thank you very much.

My sincere thanks and appreciation for the last book (Truth Unvarnished) you sent me. I read it every evening when I come home from work, and I am very grateful for the revelation of the truth, and the way it is explained by you to make us understand what is the difference between the (pseudos) and the real truth. (The word pseudo in the Greek language means the opposite to the truth). To me it is guiding light in the Path of the Radhasoami Faith, which is open for me through the discourses of the Supreme Father, Babuji Maharaj and the previous Sant Sat Gurus.

Missing the opportunity to have their *darshan* and listen to their discourses at the time of their

advent in this world, now, through the Grace and Mercy of the Supreme Father, I believe and accept every word of their discourses which is written in the holy books, and which came through their lips as truth unvarnished, and which I believe as the highest and unalloyed ever revealed on earth. The efficacy of the Holy Name RADHASOAMI for me is proven fact to the above statement, and I am very thankful for the Grace and Mercy of the Supreme Father Babuji Maharaj Radhasoami Dayal who made it possible for me that, through you, our beloved brother, we receive the translation and explanation of their discourses uncontaminated, which is a great blessing for me, as sinner I am, to be worthy to receive the real true words of the Supreme Creator even if they are reduced to writing; for me, I believe, they are the sustenance of my life. I humbly request if I am worthy to receive some Shabds from Soamiji Maharaj's Sar Bachan Poetry, whichever you think will be proper for me, for I believe, the Supreme Father, with His Grace and Mercy, will make me understand it.

With best wishes and hearty Radhasoami to you and all the Satsangi brothers there, I remain,

Affectionately yours,
Gus Samos

(724)

R. S.

January 6, 1964

Blessed Brother,

Yours Nos. 703 and 706 of December the 7th and 16th to hand. I can never thank you enough

for taking time from your busy schedule to answer my unworthy letters. There are no words to express how much you have helped my uneasy mind. Radhasoami has shown me much grace, and my worrisome thoughts have been quelled, at least for the time being. I have found that Kal does not wish to give me peace, but I shall not worry. Indeed I put all at His Holy Feet, knowing I shall never be forgotten.

A question that has always plagued my mind is this : Is there any way of knowing which life we are in ? I have many reasons for asking but shall not take your time now. I find that letters are really a poor way to communicate, one can never really get to 'know' another through letters. For this, and many many other reasons, I pray for a way to come to India, when the time for the new Guru is near, and to meet you; one with such patience and fortitude would indeed be a blessing to meet.

I hope that Mr. McQuinn told you that I did receive a copy of TRUTH UNVARNISHED that you were so good to send me. Please forgive and overlook my negligence in not writing you right away, on the book's arrival. My only excuse was that it arrived right in the middle of the Christmas rush, and since I am still working for the post office, I barely had time to breathe. If you have never observed Christmas in this Western nation, then you can hardly imagine what Confusion ensues everywhere ? I hate it, but since the S. F. saw fit that I should be born here, it is something that I must live with, but also through His Grace and Mercy, it no longer consumes me.

Because of certain obligations I have towards my husband and children, I was not able to go to Satsang at McQuinn's on December 25th, but I celebrated the occasion at home, with my four children, by reading the beautiful and lifting LITANY OF LOVE. We were all lifted out of our worldly influences and were able to feel true thanks in our hearts towards R. S. for all the blessings we have received, be it the anniversary of the Christian birth of Jesus Christ or not. I feel, sometimes, that my children miss their associations of Christian Sunday School and Church. At those times I especially pray to R. S. that HE should fill their hearts and that they should not know loneliness. Yea, they have been so blessed ! I only want for them that they should know the Truth, that they shall know to Whom, to What Source, they should direct their prayers. What greater gift could they be given ? They are on their way Home, what greater blessing could they have ! That this can be happening in this Western world seems a miracle too good to be true !

Lately I have had an unsatiable appetite for sweets, which I should never eat. I have indulged to the point of dizziness, and yet I cannot stop for more than a few hours. I have had this trouble before and cannot get help from any other source except prayer. Doctors can find no reason for it, except one that said it seemed to be a 'spiritual hunger'. I think he was right. With my young family, I am unable to schedule my activities to regularly allow me the time I want for spiritual practices, (no matter how much I do, it doesn't seem to ever be

enough). So my weak mind reckons my 'emptiness' can be filled with sweet, high caloric foods. So I humbly ask your prayers. I must have help before my health suffers for it.

I have not given up my part time position of mail carrier yet, because I feel that there may be some changes made on my route soon and conditions will be bettered. We have a new postmaster and I think he will see the changes that should be made, in my favour really. If this does not come about within the next few months, then I shall resign and get a full time nursing position. I leave it to His Mauj, as you have advised. Even the dogs haven't been so bothersome and my fear of them has subsided. I find that carrying the mail gives me much time to myself, which I need, even though it is hard work, it is better for my health than nursing is. My circulation seems to be very poor and all that walking helps that condition.

On the enclosed list I have marked the books that I have purchased from Mr. McQuinn, or have borrowed. I do not know why you have said you will mail me the remainder of the books free of charge, but since I actually cannot afford to purchase any at the present time, shall accept your offer as an answer to my prayers, and as His Mauj.

Yours affectionately,
Helen A. Cort

(725)

R. S.

January 11, 1964

Blessed Brother,

I won't take too much of your time. Just wanted to say the Prashad you were most generous to send arrived Thursday last. How wonderful it is ! I feel most fortunate and grateful to have such a sacred treat of my very own ! Of course I share it with my family, they love it and also give thanks in their hearts.

Each time I receive something (anything) from your loving hands, I feel so very happy and blessed. I feel sure that each hand that the article (mailed by you) has passed through has also been blessed and their spirit uplifted to some extent (even though it be small because they do not know of it). I pray that in such a way (no matter how small) spirits here in the U. S. A. shall be awakened, and taken home, just a little sooner.

I wish you a most hearty Radhasoami from this searching, humble heart.

Affectionately yours,
Helen A. Cort

(726)

R. S.

Soami Bagh, Agra (India)
18th January, 1964

My dear sister,

Yours of January 6 and 11 to hand.

Question : Is there any way of knowing which life we are in ?

Answer : No. Only the Sant Sat Guru knows it, but He never discloses it. And one need not bother about it. What is of importance is that we have been initiated in the sublime Radhasoami Faith and the Supreme Father Soamiji Maharaj has declared that true and complete salvation will be effected in the maximum of four lives.

There is no harm if your children attend the Christian Sunday School. From the age of 10 to 14 years, I went to a Jain School where I studied Jainism. From the age of 14 to 18 years, I went to a Christian Missionary School, where I read and studied Bible, and attended lectures delivered by Christians. Being born in a Hindu family, I have attended almost all the functions and festivities held in the Hindu temples. These associations have done me no harm, rather they have been helpful in various ways. Let your children act and behave as other children do, except that they should avoid meat and intoxicants.

Excessive eating of sweets will prove injurious to your health. Perhaps this is the cause of your rash and itching. Slowly and gradually reduce the quantity of sweets. Appetite for sweets is not spiritual hunger. Yes, walking is conducive to good health.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari

(727)

R. S.

London

19th January, 1964

Dear Brother Sant Das,

Thank you very much indeed for the book "Prem Updesh" which arrived a day before your letter. It is a wonderful little book and full of helpful and comforting passages.

For the past few months, Lloyd and I have been full of unrest, discontent and anxiety about our spiritual progress, in so much, that I am making every effort possible through the pity and love of Radhasoami Dayal to send Lloyd to Agra this year. We therefore ask your gracious permission whether this is possible. Lloyd will be having a month's holiday at Easter time, sometime in April. It would have to be an air trip, the time limit would be too short, except you suggest that the summer holiday of three months would be more convenient. It is our impatience which urges us to choose the earlier holiday.

I am most anxious to visit Agra myself but feel it would be selfish not to send my son first. He is over-anxious to be in the company of enlightened Satsangis and to be blessed in the environment of the Beloved Masters, also to meet you and have the honour of personal conversation with you, the Torch Bearer. We await your decision most anxiously.

Our loving Radhasoami greetings to you and
our Satsangi brothers and sisters. Radhasoami.

A. M. S.

(728)

R. S.

Soami Bagh, Agra
24th January, 1964

My dear sister,

Yours of the 19th to hand. Llyod alone or you both may come at any time. There is no arrangement for the foreigners to stay in Soami Bagh. First you have to make arrangement for your stay in a hotel. When you have seen what sort of accommodation and other comforts are available in Soami Bagh, you may leave the hotel and shift to Soami Bagh, if you so desire. For your guidance, I am enclosing notes taken by Mr. John de Verrier (Appendix 1). You may also read No. 342 at page 164, Nos. 515 and 516 at pages 484-486, and No. 9 of Appendix C at page 626, in the book "Correspondence with Certain Americans, Vol. 2".

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari

(729)

Radhasoami

San Marcos, Calif.
January 17, 1964

Dear beloved Sant Das,

In Discourse No. 4, Prem Patra Part 2, it states that the different evil propensities of Kam, Krodh,

Lobh, etc., have their roots in the higher regions, e. g., Kam's root is in Daswan Dwar, Krodh's root is in Trikuti, Lobh's root originated in Sahas-dal-Kanwal, etc. Have been asked to explain this as it was thot that these evils all came from the lower regions. Kindly comment.

Florence joins me in sending you and all at Soami Bagh our most hearty Radhasoami,

Affectionately,
Herbert & Florence

(730)

Radhasoami

Dear, dear brother and sister Sant Das,

We were very glad to receive your last letter, telling of the wonderful marriage and the particulars. Thanks a lot.

We received some announcement that Mr. Charan Singh is planning a visit here during May of this year, but will not give any talks or lectures to the public. The announcement said, "The present planning is that he will make no public talks or public appearances as these are of no help or of any advantage to the Satsangis or seekers. It is his idea to visit all those places where group meetings are held and to meet the Satsangis and seekers there collectively or individually as the case may be."

We are very thankful for the little book "Prem Updesh Radhasoami". "Everybody likes humility" is a helpful statement, and it is good to bear it in

mind as much as possible. Will close with a sincere, hearty Radhasoami to you both.

Affectionately,
Bert & Florence

(731)

R. S.

Soami Bagh, Agra
29th January, 1964

My dear brother Herbert,

Yours of the 17th and 21st to hand. The root or origin of the five evils is in higher regions, for example that of Kam is in Daswan Dwar. Its current is very feeble in Brahmand. But as it has descended lower and lower in Pind, it has become grosser and more carnal.

Unless an Abhyasi or devotee goes across Daswan Dwar he will remain subject to the onslaughts of this evil. Same is the case with other evils, as has been described in Bachan No. 4, Prem Patra Part 2.

With hearty Radhasoami to self and sister Florence,

Yours affectionately,
S. D. Maheshwari

(732)

Radhasoami

Santa Monica, Calif.
January 20, 1964

Dear Mr. Maheshwari,

The Prashad, mailed November 23, arrived two weeks ago, January 6. Thank you so very much. I am amazed at how well it is wrapped. Mrs. Martin tells me that it is all sewn by hand. I was thrilled to be opening my first Prashad. I believe the name "Reori" was on the wrapper. It is very good. I like the small pieces.

When I see the letters and packages from India, I am again overwhelmed with amazement at the thought of the change that the last two years have brought me, and that this will be only the beginning.

Again many thanks to you, and with a hearty
Radhasoami,

I am,
Affectionately yours,
Marjorie Cofer

(733)

R. S.

January 24, 1964

Blessed Brother,

Your appreciated letter of the 18th is beside me for which I am most grateful. As it has happened

so often, I find that I need not bother you with all my questions. By the time I have the letter posted the answers do themselves come to my mind, and I feel ashamed for having bothered you. Such experiences come from the Supreme Father and I believe their meaning is for me to rely more and more only upon inner revelations, which I endeavour to practise. This seems to me to be the more correct thing to do, since I am so poor in communicating my true thoughts via letters ; the slip of a comma can, I find, lead the reader astray from the true meaning of what the writer wants to convey. And indeed, through your wonderful patience and mercy upon us, American Jivas, all that we need to know is in the books. That is why I always pray for true understanding of the precious words before I open the books.

I don't know if I ever told you that before studying wholeheartedly Radhasoami books, I was in fact writing a book of my own. But it suddenly occurred to me one day that if I was writing a book to help others on the spiritual path, I was also looking for self-aggrandisement and that was not the way to help. I saw that my writings did not help my husband come out of what I then thought was "spiritual darkness", and if I could not help him, whom I love, with my writings, then what good was it ? Why should I worry about the souls of "strangers" when my own house had corners of darkness ? The answer came to me, through Radhasoami. I understand that only by true devotional practices, Sumiran, Dhyan, and Bhajan, can the spirit be raised to its home, the

third Til, and begin the long journey to Radhasoami Dham. I could give no greater gift to the Supreme Father than to see these blessed souls, that He has entrusted to me, start their return journey (or rather continue it, for I feel they have heard of R. S. at some time previous, since their acceptance of R. S. as their true Father-Creator, is so swift and strong and pure).

The above statement is why my children (especially the boys) have been unhappy in Christian Sunday School. The oldest one especially seemed to hunger for Truth (that he was not getting, and he knew it), and he was miserable in Sunday School. In Church, where beautiful, joyful music was played he seemed to be happier. I could almost see him 'float upward' on his own private cloud, carried by precious wings of love that no one in that Church was aware of. I knew how he felt, for it has happened to me since childhood too. The music was wonderful, but when the minister started to preach it all seemed so wrong. They never talked of what I felt in my heart. They never talked of the light of spiritual realms that always seemed to go with me everywhere, that always kept me aware of a presence that never deserted me, but always made me feel secure and loved, no matter how the Christians tried to fill my heart with fear! That's how the Christians 'gain souls', by making you so afraid to be alone, for fear of the terrible things you would do, and for fear of fear itself. They do not care about your soul, they only care that seats are full and that their pockets jingle. The preachers

themselves know nothing of gaining 'freedom' for the spirit, so how can they teach it ?

I am very sorry to take up your time with this, but these are some reasons why my children have no desire to attend Sunday School, and why I will never make them attend. My mother was wise enough in the ways of the spirit, to see that I could not gain anything (but more ignorance) from attending Christian Sunday School. From childhood on, I have endeavoured only to purify my soul. That was the reason why I was frustrated until I learned of R. S. Faith. And through His Supreme Grace and Mercy, He took pity on my poor lost Surat and led me to move to California where I would meet the McQuinns. (At one time I lived within two miles of Brother Herbert when he lived in Michigan, but he was still with the Beas group). R. S. saw to it that I should not meet him until he had found the true path, and then He led me to his door, and yes, to His Door, to His Feet.

I have taken up too much of your time (and yes, my household tasks lie undone). Please pray for the curbing of my mind. I find the Prashad, you sent, helps a great deal. Bless you !

With hearty Radhasoami,

Affectionately yours,
Helen A. Cort

(734)

Radhasoami

Pontiac, Michigan

17/1/1964

Dear Brother Sant Das,

Your new publication "Prem Updesh Radhasoami" was recently received via air-mail. I must say that it gave me much insight into the workings of the mind and the dire need of its purification by the help of the Guru.

Long ago I had asked if the mind is inside or outside (letter No. 98, Correspondence Vol. 1). The answer (No. 99), received then, was not explained clearly according to my lights. Now comes the explanation that the mind upon starting to proceed inside, then that's when all the troubles start. Then that's why in the last three or four years I did not know what the matter with me was. Where was all the bliss and joy ? But during that time it seemed that it was a hard punishment and as if I was worked on a lath.

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But thanks for the Grace of the Perfect Master Babuji Maharaj, the above mentioned gifts were all in all for the betterment of the spiritual welfare. There remains now for the mind, by His Mauj, to be purified and go inside (reality) and to become obedient and humble to the Guru. I do want to thank His Mauj, with His supreme wisdom, that this is not done in a hurry, as some Satsangis want

it to. This is in reference that it is hard to bear it all too soon.

Thanks kindly for sending us this wonderful publication "Prem Updesh Radhasoami", and being small, I would like to carry one with me all the time to read it clearly with love, and abiding with His Mauj. Thus engendering more love, and the fullness of time will not be too far away, when I may be blessed with the proper attire to meet the Guru and to serve Him faithfully, My Guru.

Thanks again dear Brother,

Hearty Radhasoami,

Affectionately yours,

William Collias

(735)

R. S.

Dr. Major M. S. Kapoor
M. B. B. S., P. M. S. I
Medical Officer Incharge

District Hospital
Moradabad
2-2-1964

My dear Sant Das Ji,

Radhasoami. I acknowledge with grateful thanks the receipt of your latest work — Prem Updesh Radhasoami. It covers all our teachings in the form of letters, so easily to be grasped. It is interesting how His Gracious Huzur Maharaj explained such high and intricate problems in His own simple way. Please do accept my thanks.

With all good wishes and hearty Radhasoami,

Affectionately yours,

Maharaj Saran

(736)

London

Dear Brother Sant Das,

We send you our loving Radhasoami greetings and hope that the Peace and Love of the Merciful Radhasoami abide with you and yours always.

We are planning to take advantage of your kind invitation that Lloyd and myself can visit Agra any time. As it will not be possible financially for us both to do so, Lloyd will be leaving alone in March between the 18th and 20th by the Grace of Radhasoami Dayal we hope, and have talked about nothing else for the past few days. I shall be writing again in a few days time. If one can die of joy and excitement, then my life would soon end, because anticipating the event fills me with too much happiness. Lloyd is usually quite quick at picking up languages. We hope he can get some text books on Hindi which he proposes to learn in due course and will be able to read other books written in Hindi to me.

You will be glad to hear that we have now bought one tape recorder, and have held proper Satsang ever since each night before bed-time. We feel now in harmony with the other Satsangis at Agra, and are grateful to hear their voices which seem to be filled with loving anxiety beseeching for mercy and grace. Not understanding the words does not seem to matter, we silently join them in their plea.

I had discussed with Lloyd many times the hope of manifestation of the Master, and had voiced our

thought that He would not manifest Himself until the end of these legal matters. It is easy to understand that the most sincere must be more violently persecuted in Kal's domain. The unpleasant activity against Soami Bagh is every Satsangi's concern, and all would gladly partake their share to lessen the burden. May the love of Radhasoami uphold you.

Sincerely,
A. M. S.

(737)

R. S.

London
7th February, 1964

Dear brother Sant Das,

Our loving Radhasoami greetings to you and family. We look forward to hearing from you approving the date of Lloyd's visit to Agra.

I thank you for the hotel particulars received. We are not anxious about comforts, and would prefer more subdued surroundings than elaborate hotels, in conformity to our simple life here. However, we are thankful for any means of access to the abode of the Masters. Though my financial position is rather difficult at the moment and litigation as yet uncalled and undecided, I feel that this move is more important in our lives than any other, and would have made sacrifices to the limit to acquire such great blessings. Lloyd realizes that his outward comfort cannot compare with his inner comforts, and so we

rely on the Grace and Guidance of Radhasoami Dayal to arrange and fulfil this greatest venture in our lives.

Lloyd understands and intends his visit to have no wasted moments, but to be used in thankfulness and prayer for the Grace of Radhasoami Dayal, and to appreciate the honour of being among advanced Satsangis who were actually fortunate enough to have lived and been in the company of Living Masters. He has lived a clean and innocent life and has always retained high ideals and standards. At the Feet of the Master we are unclean and beggars however, and must pray for forgiveness.

With our hearty Radhasoami greetings,

A. M. S.

(738)

Radhasoami

Pontiac, Michigan
February 19, 64

Dear Brother Sant Das,

The expression 'there is something wrong in Denmark' may well be applied to my inability to . .

If it is His Mauj, any enlightenment or correction that I may receive from you will be wholeheartedly appreciated, so that I may be straightened from this lame position. Please may a few words be forthcoming from you ?

With Radhasoami,

Affectionately yours,
William Collias

(739)

R. S.

Soami Bagh, Agra
25-2-1964

My dear brother William Collias,

Yours of February 19 to hand. I can do no better than reproduce Babuji Maharaj's words of consolation He wrote to my father in 1924 when he was in almost similar circumstances.

“Dukhiyá Málik ká pyará hai. Us par Málik kí vishesh Dayádrishti rahtí hai. Wuh Málik se zyádá nikat hai banisbat uske jo sansár main táng pasáre sukhí hai.

Translation

“The afflicted are dear to the Lord, and are the recipients of His special Grace. They are nearer to the Lord than those who are in affluent circumstances and are free from cares.”

Prayers have been offered at the Holy Feet of the Supreme Father Babuji Maharaj. It is hoped, by His grace and mercy, your difficulties will soon be mitigated. Have patience. Be hopeful of receiving His Daya.

With heartiest Radhasoami to you and your family,

Yours affectionately,
S. D. Maheshwari

(740)

Radhasoami

Santa Monica, Calif.

March 13, 1964

Dear Mr. Maheshwari,

The book, "Prem Updesh Radhasoami", arrived on Tuesday, March 10. It was a wonderful surprise to find another book in translation. I have started reading it, and find each paragraph, in fact, each line, helpful.

It is now nine months since my initiation. I find that my periods of meditation are not as regular as I would like for them to be. I knew that changing the pattern of my living around to adjust to the time of meditating would be a problem, at that time. But I trust it will be solved in time. I know how much I have been helped spiritually already and so I continue at my own rather slow pace. I know that the love is growing, or budding is perhaps a better word, for I am continually drawn to finding time for meditating.

I find it is too hard for me at present to get up in the middle of the night ; so I try to meditate before I go to bed, or else early in the morning before the day's activities begin. But if I am feeling physically weak, or if I have gotten to bed too late and have missed too much sleep, I let a night go by, knowing full well that I shouldn't. I don't seem to be able to do it any other way at present, without becoming tense and nervous at fitting it all into the day's activities. Even though I am firmly convinced

that it is the only important activity, I still see that the pull of the world keeps me away from meditating as much as I should. Perhaps I am misusing the idea of Saran, but I feel this will all be taken care of in the fullness of time. Perhaps I am too relaxed about the whole thing, but I feel very grateful to Radhasoami for what has happened to me upto now.

May the blessings of Radhasoami be with you.

(Mrs.) Marjorie Cofer

(741)

R. S.

London

23rd March, 1964

Dear Brother Sant Das,

There is very little I have to say at present except to express my thanks and gratitude, and the joy I feel at knowing that my son is with you at this moment.'

I know that by the Grace and Love of the Merciful Radhasoami he will receive wisdom, love and guidance by being in your enlightened company and will gain much also amongst the blessed Satsangis.

Lloyd will say all that is necessary to be said, my heart is too full to say much.

My loving Radhasoami greetings to you and your dear family.

Sincerely,

A. M. S.

(742)

R. S.

Pontiac, Michigan
March 22, 1964

Dear Brother Sant Das,

The fatherly and brotherly words of consolation expressed in your letter (No. 739) dated 25-2-1964, were cordially received. Thanks kindly for the favour and the petitioning. And do hope I am found a worthy receptacle to receive His Daya, to remain with His grace, and with humility to serve the brethren whom Babuji Maharaj has left behind to carry on His work.

The new publication "Prem Updesh Radhasoami" was received last week and am re-reading it. The instructions contained therein are valuable to us. The complete destruction of the mind into powder, and then if the Guru will accept it, seems to me that I need more explanation on this. Could I kindly have an explanation of the above ?

The Shabds of the five heavenly spheres were received from brother McQuinn, and had them re-typed and gave copies to Lula, Samos and Bouklis. The originals were sent back to McQuinn.

Last week I received a letter from the wife of John Nagel informing us of his demise. We were sorry to hear this and her letter and my letter to her are enclosed. I hope we did the right thing from a Radhasoamist point of view.

With heartiest Radhasoami to you,

Yours affectionately,
William Collias

(743)

R. S.

Pontiac, Michigan

March 22, 1964

Dear Mrs. Nagel,

It was with much sorrow that we read your letter last week. Though it may be true we could not spend as much time as we would have liked with Mr. Nagel, he did endear himself to us while he was in Pontiac.

As you wished, a letter is on the way to India to inform Sant Das Maheshwari of our dear brother's demise.

Please inform me as to what you wish to have done with the books Mr. Nagel has received to date. If you have no plans or no wish to keep them, may I please have them? Those books are quite sacred to us and we would hate to have them destroyed or misused. We shall also pay postage if you like.

Our sincere thanks for your consideration at this time. May the Supreme Father grant you the strength to help you through your bereavement and console you through these trying days. Our family extends its deepest sympathy.

Radhasoami

Truly yours,
William Collias

(744)

Radhasoami

April 6, 1964

Dear Beloved Sant Das,

Acknowledging the receipt of yours of March 15th with the news that you thought that you would terminate writing any more books. We don't see how that can be possible. However, if it is to be His Mauj we must acquiesce too. Verily, your work has been "*well done, thou good and faithful servant, enter thou into the joys of the Lord (Radhasoami)*". The niche that your writing has fulfilled will be recognised by posterity and will serve as the guide-posts for all seeking the answer to TRUTH, and final emancipation. We have thought many, many times how strenuous your programme has been and also exacting but you have never faltered, with the result that "*unlimited numbers will have their eyes opened to the true facts of Radhasoami Faith.*" Your letter also gave us added faith that, His Mauj willing, the manifestation of the next Sant Sat Guru is in the offing, and you will be as close to Him as it is possible for one to be close to another for the One Essence of Radhasoami is objectified in both.

Will you kindly advise in what book we can find the information that Jesus only rose to the region of Trikuti.

In Prem Patra, Part 2, Discourse 23, page 287, paragraph 21, reference is made to "verses from

nt Sangrah Part 1 on 'Kam, Krodh, etc.'. Has this been translated and set down in any of our books?

Radhasoami

Affectionately,
Herbert and Florence

(745)

Radhasoami

Soami Bagh, Agra

April 14, 1964

My dear brother, Herbert,

'Yours of April 6 to hand. 'Sant Sangrah, Parts I and II have not yet been translated. The following appears at the bottom of page 123 to top of page 124, Article No. 87, in the book 'Phelps' Notes'.

"Christ and Mohammed stopped somewhat short of Trikuti. Of the two, Christ's attainments were evidently the higher."

With hearty Radhasoami to you and sister Florence,

Yours affectionately,

S. D. Maheshwari

(746)

P. N. Dúdá
Advocate

High Court Bar Association
Allahabad
April 10, 1964

My dear Shri Sant Das Ji,

Under circumstances well known to you I was drawn to a study of the principles and history of Radhasoami Faith. I had a sneaking feeling that in the background of various schisms and denominations of your faith existed — to a large extent — a psychology of mundane greed. I had also a feeling that the differences which existed between the various shades of the faith were improvised by interested people in all sects or ulterior reasons.

I am writing this letter to confess that your book, the "Truth Unvarnished", was greatly educative in dispelling my feelings. You have succeeded in establishing that the differences between you and some of the rivals of your denomination are as real and genuine as the conflicts between the six schools of orthodox Indian philosophy or various churches of Christianity, even though the source books of Hindu philosophy and Christianity are the same for all of them. In spite of the bitter litigation that is going on between you and the Dayalbagh, it is gratifying to find that you have maintained a sense of objectivity and equanimity in writing about the differences.

Though I do not adhere to your Faith I have great respect for your teachers and their teachings. I think without reading your book I would have

continued to commit the unfortunate mistake of thinking of your differences with other rival sects as improvised. For me it may have only an intellectual or philosophical interest which may not mean much; but I think the book will be a solace to those who adhere to Faith and are finding themselves in an abysm of conflicting doctrines and sects, unable to make their choice.

Yours very sincerely,
P. N. Duda

(747)

R. S.

London
17th April, 1964

Dear Brother Sant Das,

My humble thanks and gratitude to you for your loving kindness to my son. Now that he is about to return, I feel an infinite sadness that he is so soon to leave an environment of sacredness and return to this worldly jungle. Nevertheless, I anticipate with joy, all the precious information and illumination he will be able to impart to me on his return. From his letters, his love and devotion to you seem to have grown daily, and already he speaks about the opportunity to return by the Mauj of the Merciful Radhasoami.

Lloyd left here, a boy, and is now returning as a man. His letters show the remarkable inward growth he has made during the short period of a

month. I thank Radhasoami Dayal for His Grace and Mercy.

My loving Radhasoami greetings to you and family.

A. M. S.

(748)

London
21st April, 1964

Dear Mr. Maheshwari,

I arrived safely at London airport at exactly 12 noon on Sunday April 19th after a hectic 19 hours flight which, I knew, was carrying me away from the most wonderful experience of a lifetime. Already by the time I was crossing the Mediterranean I recognised a distinct change in my feelings. The atmosphere became heavy, listlessness set in, and it almost seemed the point of no return had been reached, that I was leaving behind the greatest potential source of spiritual happiness to which anyone can aspire. My despair was of course only the emotion of a moment, since I now realise that source of happiness has been sewn up within me, that its effects can never be removed but must always grow, through time and patience, according as the Mauj wills.

Thank you, Sir, for allowing me the great privilege of one month's stay in Soami Bagh. The imprint of those four weeks is inserted, not just superficially on my mind's sky like any ordinary

event, but far, far deeper, in a part where only Supreme Grace yields up to memory and its effect, fraught with benefit.

I am extremely grateful to you for your most enlightening words of encouragement and admonition on many facets of my life, especially in relation to my Faith ; these words will remain a constant inspiration throughout my life.

Please convey my humble gratitude also to your good wife, your three sons Gyan, Bimal and Nirmal, Mr. Kalia and your whole household for their pains in behalf of my welfare, and to all other Satsangis with whom I came in contact, especially Mr. Hirjeebhoy, Mr. Kakko Babu and Mr. Mittra, whose kindness and hospitality were an undeserved but most appreciated boon.

My biggest vote of thanks must, of course, go to the Masters, whose Light is all-pervading in Soami Bagh, and by whose Daya I was able to comprehend and evaluate my external experiences and my internal status. For this Grace and for the privilege of attendance at Satsang, I offer heartfelt thanks. Perhaps my greatest single blessing occurred on the last day of my sojourn. To have been able to see the film of our Beloved Master Babuji Maharaj, and to have had His *darshan*, as it were, is indeed good fortune of the First Order, accorded to few.

I could continue writing in this vein all day, but I feel that perhaps the rest should be left in silence, a silence overflowing with inestimable wealth of lessons learned and valued.

For the rest I cannot sufficiently express my admiration for the wonderful work which you personally and single-handed are carrying on in Soami Bagh, the unflagging devotion which you apply to translation and evaluation of the Truth for the benefit of all who wish to understand. Through your good agency have the seeds been sown which will hasten dissemination of true spiritual uplift in every quarter of the world.

With heartiest Radhasoami to you, yours and all at Soami Bagh,

Yours sincerely,
Lloyd Shackleford

P. S. I shall be very grateful if you would answer a question which I omitted to ask you whilst at Soami Bagh. Is it true that Soamiji Maharaj brought with Him five Surats into the world ? If so, who were they and what was their function ?

(749)

R. S.

Soami Bagh, Agra
24-4-64

My dear Lloyd,

Yours of 21st to hand. I thanked Radhasoami Dayal for your safe return to your home, and conveyed your Radhasoami greetings to all those you have named in your letter and all of them have reciprocated the same.

The five Surats, brought by Soamiji Maharaj into this world, were:—(1) Radhaji Maharaj, (2) Huzur Maharaj, (3) Maharaj Saheb, (4) Buaji Saheba and (5) Babuji Maharaj. The last of them, viz., Babuji Maharaj, having repaired to His Nij Dham, an epoch or a chapter of the history of the Radhasoami Faith has ended. Another epoch or chapter will begin with the manifestation of the next Sant Sat Guru, which glorious event we all pray and hope to take place as early as His Mauj be. The long period of “interregnum, so to say”, may be ascribed in my opinion to the ending of an important and significant epoch and the commencement of another.

With hearty Radhasoami to you and your mother,

Yours affectionately,
S. D. Maheshwari

(750)

Radhasoami

Paradise, California .
May 27, 1964

Dear Mr. Maheshwari,

Thank you so much for the can of delicious Prashad received yesterday, packed with such care and so marvellously wrapped as usual. It is greatly appreciated and enjoyed and also appreciation expressed of your thoughtfulness in sending it.

The little book “Prem Updesh Radhasoami” sent a short while ago is a treasure — a jewel of

consolation and help. Each of the Holy Books, of course, has its own particular place and great value and it would be most difficult to make a choice among them. I should hate to try to exist in this miserable, rotten world without them — having once known their worth. Would there were some way in which I could express my gratitude to you for having made them available — except in mere words.

I hope the trouble with Dayal Bagh is lessening for you.

With hearty Radhasoami,

Affectionately,
(Mrs.) Flora L. Davis

(751)

Radhasoami

July 9, 1964

Dear beloved Sant Das,

Acknowledging yours of June 15th and July 3rd. We have been drinking in the profound wisdom in "Prem Updesh Radhasoami". By the way we have tried to find the definition of 'Updesh' ; while 'desh' means region, the nearest we can find 'up' is in Upkár which means 'to be of service or useful to another'. So 'Prem Updesh', we conclude, means 'to be of useful in doing service' which these letters of Huzur Maharaj surely are to any devotee who reads them with love and faith. Please add or comment.

The next Bhandara of Guru Purnimá will be held on Sunday, July 26th, here at our home.

All is well here, thanks to His Mauj.

Florence joins me in sending our fondest Radhasoami.

Affectionately,
Herbert & Florence

(752)

R. S.

Soami Bagh, Agra
15-7-1964

My dear brother Herbert,

Yours of July 9 to hand. On the title page of the book is printed :—

PREM UPDESH RADHASOAMI

(Radhasoami's Message and Teaching of Love) which indicates that Updesh means 'teaching'. "Desh means region" is correct. But Updesh consists of 'Up' and 'Adesh'. Adesh means an order, command; advice, instruction, precept, rule. 'Up' is a Prefix to verbs and nouns, and expresses various senses, one of which is advice, instructing as by a teacher. Hence Updesh means instruction, teaching, advice, prescription, etc. In Radhasoami Faith phraseology, Updesh connotes the idea of initiation also.

In 'upkár', the prefix 'up' expresses "superior", "kár" means act, action. Hence Upkár means superior act or action, service, help, assistance, favour, kindness, etc.

‘Par’ means other, different, another. “Par” and “Upkár” jointly form “Pāropkár”, which means doing good to others. “Upkár” occurs in line 5 at page 92 of “Teachings” and also at several places on page 70 of Sar Bachan Prose.

With hearty Radhasoami to you and sister Florence,

Yours affectionately,
S. D. Maheshwari

(753)

Radhasoami .

July 17, 1964

Dear Beloved Sant Das,

Kindly advise what is the meaning of “Shyám Set” as in Truth Unvarnished, page 123. Thank you.

With a fond Radhasoami,

Affectionately,

Radhasoami, I observe Bert has written a few lines, and neglected to sign. We are ever reading “Prem Updesh” and trying to remember all we read. I see improvement in our outward activities; so, figure the ‘within’ is becoming a little more awakened. We appreciate these books — no end. Thank Radhasoami.

A good letter just arrived from Flora L. Davis (Paradise, California) and she sent a book entitled “The most important medical news of our

time LAETRILE, control for cancer". The author is Glenn D. Kittlar. The drug is taken by injection.

My relatives from Michigan paid us a visit a short time ago, and Bert gave them a wonderful explanatory talk about and on the Radhasoami Faith teachings. They, including myself, seemed spellbound for a good hour. They are of the Baptist faith "Adam and Eve" stuff. They took "Radhasoami Mat Prakash."

Sister Florence

(754)

Radhasoami

August 1, 1964

Dear beloved Sant Das,

Acknowledging receipt of the fine book "Holy Epistles Part I" which we sincerely appreciate. We began to use it in Satsang on Thursday afternoon the day that it arrived and all Satsangis are looking forward to receiving their own copy which no doubt will be received between now and the 15th or so.

Bhandara of Guru Purnimá was held on Sunday last and the references on RADHASOAMI made it a worthwhile occasion. Frank Young came down from Berkeley 550 miles, Mr. and Mrs. Wolfgang Martin from Panorama City, 100 miles, and Mrs. Gloria Story from Santa Barbara about 300 miles, but due to missing the early bus she did not arrive until after the Bhandara was over, but stayed until

evening for discussion etc. There were also three new visitors, a doctor and his wife and a Mrs. Grace who accompanied them. These three are Kirpal Singh's initiates but still desire to find the 'highest truth', so we expect they will be present for future Satsangs. N. S. Kelly and Frank Rominger made up the rest of the number present. Mrs. Dunbar was ill, she has informed us.

It was interesting to notice how the references on RADHASOAMI were received by the Kirpal Singh's initiates. After finishing with the references sent in by Frank Young, we read from "Truth Unvarnished", page 100, paras 111 through 126, in which is mentioned three times the superiority of Radhasoami Nám over Sat Nám or the five Names. After finishing reading, the doctor said he was an initiate of Kirpal Singh and could not see the difference between the five Names and using RADHASOAMI. This led into a brisk discussion of course, which it is hoped that further occasion will be granted in which to go into this important matter more fully; the doctor had to leave just as we were discussing it. He is a sincere seeker as well as his wife and also Mrs. Grace and we believe will recognise the efficacy of the true teachings of Soamiji Maharaj as advanced by Soami Bagh. May Mauj guide and direct us in all of our discussions that Love and Truth may prevail.

We hope and trust that your indisposition is clearing up and that His Mauj grants you Grace and Mercy every moment.

Florence joins me in sending you our fondest
Radhasoami,

Affectionately,
Herbert

(755)

R. S.

Soami Bagh, Agra
6-8-1964

My dear brother Herbert,

Yours of July 17 and 24 and of August 1 to hand. "Shyám Set" refers to the third Til. Shyám means black or dark, and Set means white. Above third Til is Brahmánd, and below, Pind. Pind is a region of darkness. Whiteness or luminosity begins to predominate over darkness from and above the third Til. It is, therefore, called "Shyám Set". Luminosity goes on increasing in Brahmánd. In Sat Desh there is absolutely no darkness.

By His grace and mercy, my indisposition is completely cleared up. Thanks for your enquiry and good wishes.

I am glad to have received an account of the Guru Purnimá Satsang Bhandará held at your place on Sunday the 26th July. You might well have referred to paragraphs 189-198 of "Truth Unvarnished" to the new-comers about the supremacy of the Holy Name RADHASOAMI.

With hearty Radhasoami to you and sister
Florence,

Yours affectionately,
S. D. Maheshwari

(756)

London
2nd August, 1964

Dear Mr. Maheshwari,

Many thanks for your letter of the 16th July. I am so pleased to hear that "Holy Epistles Part 2" can now be expected in the near future. Both Holy Epistles Part 1 and Jugat Prakash have afforded my mother and myself the most priceless consolation and illuminating instructions. Every evening we hold our own small Satsang, before which we discuss any problems of the day and offer them to Radhasoami Dayal, and it is especially "Holy Epistles Part I" (from which we ever get to read a passage) which always offers some strikingly appropriate words of encouragement, comfort or admonition. Both books are most wonderful stimulus and incentive to us, and we can never tire of thanking you for them.

This year is certainly a golden one for all Satsangis in terms of the "written word", and now to hear of the publication of life-sketches of high class devotees is wonderful news. We look forward to seeing Mr. Wazir Chand and his family soon, and to being able to hear much that is inspiring

from this new volume in Hindi. Perhaps you would be so good as to send one volume of this book to my mother and myself, which we will keep until such time as either of us is able to read and translate from the Hindi.

My mother joins me in sending our affectionate Radhasoami to you and all at Soami Bagh.

Yours sincerely,
Lloyd

(757)

R. S.

August 13, 1964

Most Beloved Brother,

Your most welcome letter of the 4th to hand. The day after its arrival, I was most blessed to receive "Holy Epistles Part 1" and "Jugat Prakash Radhasoami". I cannot express on paper the 'thrill' that goes through my entire being upon realization of His most merciful grace being showered upon such a one as I. Books out of your hands always seem to arrive at a time when I need encouragement very much. How blessed we are. I close with most hearty Radhasoami.

Affectionately yours,
(Mrs.) Helen A. Cort

(758)

Radhasoami

Santa Monica, Calif.

August 13, 1964

Dear Mr. Maheshwari,

I was delighted to get, on Monday, August 10, the two books : "Jugat Prakash Radhasoami" and the "Holy Epistles Part 1". How do you manage to keep up such a rate of translating ? It is faster than my rate of reading, which is nice — there is always a new book hurrying me on to be read. Thank you very much.

I am now in my second year of being a Satsangi, and am very much contented with this way of life. With the exception of Mr. and Mrs. Martin, none of my friends is attuned to this outlook. I am no evangelist, and cannot try to interest them. It will come in the fulness of time.

Thank you again. With a heary Radhasoami,
(Mrs.) Marjorie Cofer.

(759)

Radhasoami

Paradise, California

August 13, 1964

Dear Satsangi Brother - Mr. Maheshwari,

The two books which you sent June 16th were received today in good condition. I did not find a

bill and the package had "Gift" marked upon it. If these were meant as a gift then I thank you doubly. It is certainly most generous and kind of you. As they have just been received and unwrapped I have only glanced through them but can assure you they will be highly appreciated. The many pictures enable one to obtain a little more personal view of the Great Ones at Soami Bagh.

Presume I am but one of the Satsangis here who are sincerely hoping for news that the trouble with Dayal Bagh is lessening — that you may be relieved of such burden.

With Radhasoami greetings,

Affectionately,
(Mrs.) Flora L. Davis

(760)

R. S.

London
23rd August, 1964

Dear Brother Sant Das,

Our thoughts of you and Soami Bagh are constant as you can imagine, even when, or I should say especially when I do not write as frequently as I should like to do.

Lloyd has already expressed our great appreciation of the first volume of the Holy Epistles which provides a daily joy for us as we read passages of it each night (and other spare times) when we hold our Satsang.

My discontent of the world and spiritual frustrations become so great at times that I have decided to come to Soami Bagh as soon as it is convenient for you to receive me. I had intended waiting till my case was called, which time I would know if the judgment was not in my favour, how much financially I was liable for. This is no longer of any interest to me; whatever is the outcome must be as the will of the Master and He will control the circumstances and effects.

So, by His Grace, as soon as Lloyd leaves for Oxford second week in October, I would hope to commence my preparations. If you would be kind enough to tell me whether this time would be convenient I would arrange to leave London between the 15th and 20th October, by which time I hope to be able to cover my travelling expenses. I shall not be informing anyone here of my departure as I would not like my Indian friends and acquaintances to arrange any hospitality on my behalf. Every moment of my time must be dedicated at the seat of the Master at Soami Bagh.

Since I conceived this thought of my visit, I seem to have had the incentive for living enhanced with great joy.

Our loving and hearty Radhasoami greetings to you and family.

Most sincerely,
A. M. S.

(761)

R. S.

Soami Bagh, Agra
28-8-64

My dear sister,

Yours of the 23rd to hand. Maharaj Saheb's Bhandara will be celebrated at Váránasí on the 15th October. If you happen to come here in time, say on the 12th, we may travel to Varanasi by air. Besides paying respects at the Holy Samadh of Maharaj Saheb at Varanasi, you will also have an opportunity of witnessing the Bhandara gathering there.

Bhandara of Babuji Maharaj will be held at Agra, in Soami Bagh, on the 4th of November. After that, you may return.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari

(762)

Radhasoami

August 22, 1964

Dear beloved Sant Das,

Acknowledging receipt of another copy of "Holy Epistles Part 1" and "Jugat Prakash" which is so full of instructions in correct Parmarth. We thank you.

Kindly advise as to how to proceed in handling animal pests in our garden. We have a profuse supply of gophers, an animal the size of a large rat which burrows about a foot under the surface of the ground and eats the roots of vegetables and trees etc. ; also ground squirrels, rabbits, skunks, etc. In letter No. 37 by Babuji Maharaj on page 76 of Holy Epistles Part I, He writes :—

“Do not unnecessarily injure or kill animals, etc.” Would killing by trapping, poisoning (which I do not like to engage in), shooting, etc., be advised against. We lost about all of our almond nuts this year ; also watermelons. You see we are adjoining an uninhabited area of undeveloped country and the rodents and other animals come down to our place to get better food. We do not want to retard our spiritual development by any overt act like killing an animal even though we may suffer some loss by their depredations. The word in the above referred to letter that needs more light is “unnecessarily”. If animals destroy and kill our plants which we have for food, can we take measures for taking step to control or eradicate them ?

With a fond Radhasoami, we are,

Affectionately,
Herbert & Florence

(763)

R. S.

Soami Bagh, Agra
28-8-64

My Dear brother Herbert,

Yours of August 11 and 22 to hand. Yes,

Satsangis should not unnecessarily injure or kill any animals. But if there is danger to life and property, one can kill or take necessary steps to control or eradicate them. (vide letters Nos. 31 and 37, pages 174 and 176, Holy Epistles Part 1). You may yourself not shoot or poison animals. You may engage someone to do it. Anything short of shooting or poisoning, you can yourself do.

With hearty Radhasoami to you and sister Florence,

Yours affectionately,
S. D. Maheshwari

(764)

Radhasoami

Paradise, California
September 4, 64

Dear Satsangi Brother - Mr. Maheshwari,

Just wish to express my deepest appreciation for these last two books. Impossible to say in words the help that Jugat Prakash Radhasoami has already been and will continue to be as well as the heretofore untranslated letters in Epistles Part 1.

Sending today, as Bhet, to help defray postage.

Trust that all is well with you and yours.

With sincere Radhasoami Greeting,

Affectionately,
(Mrs.) Flora L. Davis

(765)

R. S.

London
7th September, 1964

Dear Brother Sant Das,

I felt I should acknowledge your letter (No. 761) which arrived this morning — being extremely happy that you find it convenient to receive me at this time. I am indeed fortunate to be able to make this journey this year, and even more blessed to be in a position to attend two Bhandaras. I look forward to going to Varanasi.

It may be best for me to make my booking this week. I think it advisable to book for leaving London on the 10th morning preferably, in which case I shall arrive at Agra on the 11th October in time to travel with you to Varanasi.

I am happily looking forward to my visit, the Merciful Radhasoami Dayal has arranged and ordained, and shall come with hope, faith and love. Hoping to confirm booking later in the week.

Lloyd and I send our loving Radhasoami greetings to you and family,

Most sincerely,
A. M. S.

(766)

Radhasoami

September 11, 1964

Dear beloved Sant Das,

I received the two books you mailed me as gift. Thank you very much. I finished reading "Jugat Prakash Radhasoami". Though it is small, it is packed with knowledge and it serves as a wonderful reference book concerning meditation practices. Now I am reading Holy Epistles Part I. I find much that isn't from other publications.

May Radhasoami shower His blessings unto you and the other Satsangis at this time.

Affectionately,
(Mrs.) Gloria Story

(767)

Radhasoami

September 11, 1964

Dear beloved Sant Das,

Acknowledging yours of 28/8/64/ and the typed copy of "Correspondence Vol. 3" which we have been reading, and enjoying its contents; it has the same fine quality as Correspondence Vols. 1 & 2.

By the way please tell us when Kali Yuga began. Will the return of Soamiji Maharaj and Huzur Maharaj as Father and Son happen at the end of Kali Yuga, prior to Maha Pralaya ?

The Bhandara of Soamiji Maharaj went off to the enjoyment (spiritual) of all the Satsangis. We are looking forward to the next Bhandara of Maharaj Saheb in October.

News and television this week has shocked us with the terrible monsoons that have been raging in India and the destruction of crops in the face of a much needed harvest this year. Please advise us if there is anything that we can do to help alleviate the distress a bit; of course our prayers to His Mauj for the safety, grace and mercy for you all. Verily India has and is being seasoned for great spiritual progress and leadership which will lead the world as Kali Yuga advances. We pray that the Western countries, that have so much, will increase their benevolence towards India and in so doing receive the blessings of Radhasoami Dayal to the end that they may turn to Him with increased devotion.

Florence joins me in sending you, your family and all at Soami Bagh our sincerest Radhasoami.

Affectionately,
Herbert

(768)

R. S.

Soami Bagh, Agra
September 17, 64

My dear brother Herbert,

Yours of the 11th.

Question 1. When did Kali Yuga begin ?

Answer. Kali Yuga began on Friday, the 18th February, 3102 B. C.

Question 2. Will the return of Soamiji Maharaj and Huzur Maharaj as Father and Son happen at the end of Kali Yuga, prior to Maha Pralaya ?

Answer. Yes it will happen. But that is very much distant. By the time Radhasoami Dayal incarnates as Father and Son, peace will reign supreme. That period of peace and tranquillity will prevail for one thousand years. At the expiry of that period, all will be withdrawn to their respective regions, (vide pp. 493-494, Holy Epistles Part 1).

Whatever is happening, whether in India or anywhere else, is all by the sublime Mauj of the Supreme Father Radhasoami Dayal, and is calculated to the spiritual advancement of all. The following is quoted from Phelps' Notes :—

“Speaking generally and of the major part of the people of this country, Indians have already been through the intellectual training given by highly developed material civilization and are now wearing away the evil effects, which it has left, by suffering. Intellectual development creates hardness and self sufficiency which utterly destroy the susceptibilities to spiritual influences. These qualities must be

broken down and eradicated from the character, and this is being done. The low material condition of the Indians is no sign of inferiority. To become materially prosperous would be a great misfortune for them. Poverty is now forcing them to seek spirituality and will do so more and more." (page 90)

"The association of Western spirits with spirits in East will result in a number of spirits taking birth in the West and it is by the association of these spirits born in the West that this religion will be promulgated in the West." (pages 150-151)

With hearty Radhasoami to you and sister Florence,

Yours affectionately,
S. D. Maheshwari

(769)

San Francisco, Calif.
Sept. 21, 1964

Dear Mr. Maheshwari — Radhasoami !

My name is Harold M. Ross (Beas group) and as soon as I have read several of the necessary books on the Radhasoami Faith, I'll be asking for initiation.

Had a very interesting visit with Mr. and Mrs. McQuinn and while there something was said about your books titled "Correspondences". It seems so well named — "Correspondences"; for indeed they do represent or correspond to the Truth — the Truth that you are so valiantly keeping aloft, so to speak.

I admire you so much, Mr. Maheshwari — Radhasoami, and may His Grace keep you ever watchful.

During a conversation with my wife (Beas) it occurred to me that the relationships or correspondences of the Catholic Church to the second division and the Radhasoami Faith to the first division are practicable.

Would you say there is a transmission in Christianity that does not exist in the various groups that do not acknowledge the Incarnation of the Supreme Being ?

Indeed, I would say so because at least those who believe in Jesus Christ as the Son of God, born immaculately, should have the blessing of that particular God Who I understand is the God of the second sphere. Likewise, those who believe in Soamiji as the Incarnation of the Supreme Being Radhasoami (Blessed be His Name) shall have the Blessing of Him Who is the indivisible, Supreme Creator of all. But what happens to those who do not believe in an incarnation but still believe in the so-called divinity of a guru ? From what source is their transmission ?

This is just a short, first note to you, dear

brother, with hopes that the ensuing short time ahead will bring me to His Feet,

Sincerely,
Harold M. Ross

(770)

Ontario, Canada
Sep. 21st, 1964

Dear Sir,

In compliance with a letter I have received from Mr. McQuinn of San Marcos, California, I am herewith making application for acceptance into the Radhasoami Faith. I have read several of the books obtained from Mr. McQuinn, that deal with the Radhasoami teachings, and I fully believe that this is the true path to follow in reaching union with the Supreme Father. For many years I have been a follower of the other requirements that lead to acceptance in the Radhasoami Faith (diet, non-violence, etc.).

As requested I am also submitting the following information for your consideration.

Very respectfully yours,
Robert Brooks

(771)

R. S.

Soami Bagh, Agra
September 30, 64

Dear Mr. Robert Brooks,

Yours of the 21st. Have you completely cut off your connection with Mr. Neill Thompson? Would it be convenient for you to go to Mr. McQuinn to receive initiation? We have no Satsangi in Canada. Hence the necessity of going to Mr. McQuinn. However, if it is more convenient to go to Dearborn or Pontiac, Michigan, I can send you the address of our Satsangi there. You will have to go to him to be initiated.

With hearty Radhasoami,

Yours sincerely,
S. D. Maheshwari

(772)

Radhasoami

Sep. 22, 1964

Dear beloved Sant Das,

Acknowledging yours of the 17th with information on Kali Yuga. By the way, in your next letter, please tell me what the second comma denotes as used in a numerical number of six digits as per in Indian custom; in other words what does 432,000 add up to? We would assume that this

means 4 million, three hundred and twenty thousand. Also just how much is a crore? Have had many definitions of a crore.

All is well here, thanks to Mauj and trust you are 'fit and fine'.

With our hearty Radhasoami,

Affectionately,
Herbert & Florence

(773)

R. S.

Soami Bagh, Agra
September 30, 64

My dear brother Herbert,

Yours of the 22nd to hand.

NUMERATION TABLE

1	ek/one
10	das/ten
100	Sau/hundred
1,000	ek hazar/one thousand
10,000	das hazar/ten thousand
100,000	ek lac (lakh)/one hundred thousand
1,000,000	das lakh/one million
10,000,000	ek crore/ten million
100,000,000	das crore/one hundred million
1,000,000,000	ek arab/one thousand million
10,000,000,000	das arab/ten thousand million
100,000,000,000	ek kharab/one hundred thousand million
1,000,000,000,000	das kharab/one billion
10,000,000,000,000	ek neel/ten billion
100,000,000,000,000	das neel/one hundred billion
1,000,000,000,000,000	ek padam/one thousand billion
10,000,000,000,000,000	das padam/ten thousand billion
100,000,000,000,000,000	ek sankh/one hundred thousand billion
1,000,000,000,000,000,000	das sankh/one trillion (in English notation)
(18 zeroes)	

French-American trillion is a unit with 12 zeroes only.

If a number is expressed by more than three figures, the line of figures is usually divided by commas into periods of three figures each, commencing from the right ; for example,

2,435	same as	2435
23,204	„ „	23204
234,021	„ „	234021
324,103,200	„ „	324103200
36,204,304,432,004	„ „	36204304432004

Commas may or may not be used. It is immaterial.

432,000 means four lakh and thirtytwo thousand
or four hundred and thirtytwo thousand
A Crore is ten million.

As the words lákh, crore, arab, kharab, neel, padam and sankh occur in Sar Bachan Poetry, you should make yourself familiar with these. Refer to letter No. 551 at page 1. The Hindi line from Manglácharan quoted therein is

कोटि कोटि करूँ बंदना अरब खरब डंडौत

Koti Koti karún bandná arab kharab dandaut

Koti means crore. Arab and Kharab are as given above.

With hearty Radhasoami to you and sister Florence,

Yours affectionately,
S. D. Maheshwari

(774)

Sep. 25, 1964

400 W34 St.
Austin (Texas), USA

Dear Mr. Maheshwari,

I got your address from Mr. of Berkeley, Calif. I understand you are a very close follower of Radhasoami Faith. I am very much interested in this science more so after coming to U. S. A. In the last year I have been reading R. S. Books published by Beas and I found those so interesting that I asked for initiation and was finally initiated at San Francisco in May '64 by Maharaj Charan Singh personally.

During the last few months, however, I have read a part of a couple of books from Agra and was surprised to see the differences in beliefs of Beas and Agra groups. But since Radhasoami Faith was started by Swamiji Maharaj in *Agra*, I am very much interested in knowing all about it. I request you to please send me *all* books preferably in English if possible and bill me for the same.

I shall also appreciate your writing to me about the present Master, and the list of Satsangis in U. S. A. I am sure you will help me out in seeking for 'Truth' which is my ultimate objective.

Hope to hear from you soon, and with Radhasoami greetings,

Affectionately,
Mohan Mehta

(775)

Radhasoami

Sept. 23, 1964

Dear beloved Sant Das,

Note that, in the list of holy books on the back of "Truth Unvarnished", you have listed "Correspondence with Certain Americans Vol. I"; will that book be available? Due to the fact that the 'half-baked' gurus have carried on extensive campaigns here in the U. S., copies of "Correspondence Vol. I" would be fine to put into the hands of sincere seekers. We have been loaning a copy of "Correspondence Vol. I" but am fearful that someone will fail to return it. We have sent a copy of all of the books to a gentleman (member of Beas) in northern California without receiving any remittance yet, but trust that he has simply overlooked it. He is a friend of Mr. R. who sent his cheque immediately as soon as he received the books. Think that after this we will make sure the money is received before sending any books. This is the first experience of this kind that we have had. Have a feeling that interest is going to increase in Radhasoami Faith Soami Bagh Teachings here in the U. S., but cannot see any great increase until the New Sant Sat Guru manifests.

Florence joins me in sending our hearty Radhasoami.

Affectionately,
Herbert

(776)

R. S.

Soami Bagh, Agra

October 1, 1964

My dear brother Herbert,

I am in receipt of your letter dated the 23rd September 1964 and have noted its contents. "Correspondence with Certain Americans Vol. I" is not available at present.

Please refer to "letter No. 521, quote (2), page 493, Correspondence Vol. 2". A discrepancy has been newly discovered in the Dayal Bagh statements and versions, as shown below :—

Dayal Bagh Sabha's publication "Souvenir" (brought out by it on September 2, 1961), chapter 1, page 14, lines 5-11. (or page 16, lines 3-10, second edition.	"Dayal Bagh Herald" dated 29-9-1964, page 7, column 1, question 2 and its answer.
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"In the earlier stages, Holy Name pertaining to any high region is equally efficacious in helping the devotee in concentrating his attention and in making his spirit ascend upwards. Hence the devotee would get the same benefit in early stages by repeating "Sat Nam" as he may get by repeating "Radhasoami" Name and would not suffer in any way on that account".

Q. Why should we need to repeat the Radhasoami Name? Evidently if it is to be repeated to concentrate one's attention, any other name would serve as well and may be adopted.

A. The name Radhasoami is the Name of the Supreme Lord. All other Names that exist are Names pertaining to lower regions. Any person who repeats any Name other than Radhasoami Name will not get any benefit from their repetition. This is the reason why the Radhasoami Faith cannot be compared to any other religion.

With hearty Radhasoami to you and sister Florence,

Yours affectionately,
S. D. Maheshwari

(777)

RADHASOAMI

San Francisco, Calif.
September 29, 1964

Dear Mr. Maheshwari,

We have been Beas Satsangis for two and a half years, during which time our awareness of Agra was only that it was where Sant Mat started, and that it has been without a Master for many years and was highly industrialised. That there was a Soami Bagh and a Dayal Bagh and there was a difference between them or any difference between Soami Bagh and Beas, we were totally unaware of. But Radhasoami shows His Grace even to the most ignorant when they are really seeking, and suddenly about a month ago Soami Bagh information and books came pouring in on us. Since that time we have ordered all the books from Mr. McQuinn, and we have done nothing but read in our spare time, and have read all or part of "History and Tenets", "Correspondence I and II", "Phelps' Notes", "Discourses on Radhasoami Faith", and

“Sar Bachan Prose” so far. Each of us has also read some parts of some of the other books. They are all so fascinating that each time a reference is made in one book to something in another book, we read the reference and then continue reading in the referred book and that is why I say we have read parts of so many. But we have been concentrating on “History and Tenets” and “Correspondence I and II” (and had read “Phelps’ Notes” through and most of “Discourses” before those arrived).

We have also discontinued the weekly as well as monthly Satsangs that were held in our home and got rid of all the books, pictures, and other material connected with Beas,

We believe that Radhasoami is the true, real and Dhwanyátmak Name of the Supreme Being and that true and complete salvation can be obtained by the practice of Surat Shabd Yoga only. We have renounced everything else and adopted Radhasoami Dayal as our Isht and have changed our meditation from the Five Names to RADHASOAMI. We have, of course, been strict vegetarians, including no eggs or intoxicants since a month before applying to Beas for initiation.

Since we both work and have a household and two children as well (although our son is in Southern California at college), we do not have a great deal of free time, especially since we try to get to bed early so as to be awake during our meditation and we know it will take us quite a while before we can complete the reading of all the books. But we are so anxious to be properly connected with His Grace

and Mercy that we beg for His indulgence and ask if we can be initiated into the Radhasoami Faith at once. We are being phoned and called upon almost daily by Beas people who are trying to talk us into waiting or changing our minds, and we feel all this distraction will stop when we can say, "It is done." Perhaps then they will stop interrupting our precious reading time by coming un-announced to 'visit', which means to tell us what a mistake we are making. But even if that doesn't stop them, we will be rescued from this terrible abyss in which we find ourselves. In the hope that through His Grace this will be granted to us now, we give the following information : —

+ + + +

We want to say how very much we both appreciate the tremendous, the Marvellous work and words of wisdom of the true Masters that have been made available for us, and the almost unbelievable amount of information gathered by you from their actual Satsangs as well as Hindi books and set down for us through the correspondence with various Satsangis. In appreciation of it, we have today sent an International Money Order to you to be used as our first BHET. We both realise that Bhet is not acceptable from non-Satsangis, but we ask that whenever, in His Infinite Kindness, we are found to be acceptable, that you offer this for us at His Holy Feet. Should we have the grave misfortune of not being accepted to tread the Path to Him, then kindly use it for whatever charity you wish. We pray, of course, that such a serious blow will not befall us.

With Radhasoami greetings and much gratitude for the Grace which brought us to the knowledge of Radhasoami Faith,

Dorothy Ross
Harold M. Ross

(778)

R. S.

Soami Bagh, Agra (India)
October 5, 1964

Dear Mr. & Mrs. Ross,

Yours of September 29 to hand. Initiation having been sanctioned for you, you should show this letter to Mr. H. W. McQuinn who will initiate you in the devotional practices of the Radhasoami Faith, which consist of two parts, viz., (1) Sumiran or repetition of the Holy Name RADHASOAMI at the spirit centre which is situated at the root of the nose, about three-quarters of an inch inside, and Dhyān or contemplation, at the same centre, of the form or image of Sant Sat Guru or the true and real Spiritual Guide and Preceptor, and (2) Bhajan or Surat Shabd Yoga (i. e., the sound practice) which consists in listening internally to the spiritual sounds coming from heavenly spheres above. The two parts are also called by the names of preliminary and the more advanced modes of practices. Sumiran and Dhyān will concentrate the diffused spirituality at the spirit centre, also called the third Til or third eye, while Bhajan will lift, elevate and translate the spirit, i. e., Surat, to higher regions. The last Sant Sat Guru being Babuji Maharaj, His countenance should be contemplated in Dhyān.

Mr. McQuinn will give you printed paper of instructions. You should study and try to understand fully its contents. You may keep it with you for a week or so, and when you have memorised the details of the different heavenly spheres, it should be returned to him. You should, under no circumstance, take a copy of the paper, nor communicate its contents, or your internal experiences to any one.

For a month or two you should practise only Sumiran and Dhyan. When your mind applies itself to it and you experience some concentration, bliss, etc., you should also begin Bhajan. But Sumiran and Dhyan should not be abandoned. They should also be kept up, rather, you should devote greater attention and time to Sumiran. It will gradually purify the mind and will render Dhyan and Bhajan easier and more blissful.

Besides devotional practices, you should also read daily a few pages, or as much as you can, from the holy books.

With hearty Radhasoami and prayers for your spiritual welfare,

Yours sincerely,
S. D. Maheshwari

(779)

Yuba City, Calif.
October 5, 1964

Dear Sir,

This is my request for authorisation to be initiated into the parent Radhasoami Satsang, Soami Bagh, Agra, India.

I have studied carefully the teachings as follows :—

- (a) Sar Bachan Prose.
- (b) Radhasoami Faith : History and Tenets.
- (c) Radhasoami Mat Prakash.
- (d) Discourses on Radhasoami Faith by Maharaj Sahib.
- (e) Solace to Satsangis.
- (f) Correspondence with Certain Americans Vol. 2.
- (g) Prem Patra Vol. 1 and 2.
- (h) Teachings of Radhasoami Faith based on Babuji Maharaj's Discourses.

I am irresistibly convinced that "Radhasoami" is Dhwanyátmak Name of the Supreme Absolute Being, and that true and complete salvation of my soul can be obtained by Surat Shabd Yoga only.

I was initiated into Sant Mat by Charan Singh in 1963, and do hereby renounce the previous master and faith, and accept and adopt Radhasoami Dayal as my Isht (goal).

I beg the Merciful Father Radhasoami to forgive my ignorance in leading others to the Beas teachings, all of whom I have now introduced to the Parent Teachings of Soami Bagh, Agra.

Mr. Maheshwari, my name is.....

I had made research in religions without a Prime Faith for 25 years and was negligent in not making research in the Parent Teachings. In accepting the Beas teachings, I turned to it whole-heartedly and

for one year would not allow anything else to deter my work. By this kind of application and with no outside inducement, the errors of Beas teachings unfolded themselves to me. Thus conviction of the True Teachings of Radhasoami, Soami Bagh, presented the Absolute Reality, for my soul's salvation through Surat Shabd Yoga.

May the Merciful Radhasoami graciously accept this helpless soul in its struggles. I have abstained from meat, intoxicants, and (as of now) onions and garlic for almost 2 years.

There is no doubt left in me, for I now know the True Path.

With a Blessed Radhasoami to you,

Affectionately,
James J. Barnum

(780)

Yuba City, Calif.
October 5, 1964

Dear Sir : Radhasoami to you,

Mr. Maheshwari, I am writing you that I am desirous of receiving initiation into the Parent Radhasoami Satsang, Soami Bagh, Agra, India.

I have read the following books :—

+ + + + + + +

I am convinced after reading and thinking about the Teachings that "Radhasoami" is the true, real and Dhwanyátmak Name of the Supreme Being. Also that true and complete salvation can be

obtained by the Grace and Mercy of Radhasoami and practice of Surat Shabd Yoga only.

I do renounce all previous faiths, religions and masters, and adopt Radhasoami Dayal as my Isht (Goal).

I have been a complete vegetarian since Dec. 1962, eating neither fish, fowl, or eggs — nor intoxicants.

I was initiated into the Sant Mat teaching of Beas Group in 1963, but when I first read “Discourses on Radhasoami Faith by Maharaj Saheb” I began to realize that I was receiving a certainty and an understanding that I had not got out of the Beas books. Then I began to really think about the Parent Teachings — my husband sent for the Radhasoami books from Mr. McQuinn and in reading these books my questions were answered — the one big question was, what about a living Sant Sat Guru, as the Teachings say we must have. When that question was answered to my complete satisfaction, I was and am most desirous for initiation into the Parent Radhasoami Satsang.

My name is.....
and my previous faith was, as a child, a member of the First Christian Church — then initiation into Radhasoami Foundation by Charan Singh.

With my prayers to the Supreme Father that I may receive Radhasoami blessing and love at His Holy Feet, and joyful Radhasoami to you,

Affectionately,
Faye Barnum

(781)

Radhasoami

October 6, 1964

Dear beloved Sant Das,

Acknowledging yours of September 30 with "Numeration Table". In this morning's mail received the copy of "Holy Epistles Vol. 2" and your letter of October 1.

"Holy Epistles Vol. 2" is most unique in that it has priceless letters and pictures which carry their spiritual radiance for progeny and also devoted Satsangis. The clarity of the pictures of former times is most amazing; somebody knew the business of photograph reproducing. This volume will be a most valuable addition to the list of holy books of the Parent Radhasoami Satsang at Soami Bagh, Agra.

Now, in "History & Tenets", you have given the Parmārthí names of Maharaj Saheb and Babuji Maharaj, viz., Prem Ánand and Prem Adhár respectively, as given by Huzur Maharaj. Now, I do not find the Parmarathi name of Huzur Maharaj, as given by Soamiji Maharaj to Him. How is this to be accounted for ? I would feel much obliged if you would answer the following questions in this regard.

Question 1. Is it not a fact that Huzur Maharaj's son, Lálá Ayodhyá Prasád alias Lálá Jí Sáheb, had written a Hindi book "Jeewan Charitra (or Biography of) Huzur Maharaj" ?

Question 2. Has Lala Ji Saheb given the Parmarthi Name of Huzur Maharaj in his book ?
If so, what is it ?

Question 3. If not, would it not be incorrect to say that he did not know the Parmarthi Name of Huzur Maharaj ?

Question 4. Do you know the Parmarthi Name of Huzur Maharaj ?

When you send the next shipment of books, will you kindly enclose a few pictures of Babuji Maharaj, "Alláhábád 1925" and "Mirzápur 1920" 5" x 6". Bhandara of Maharaj Saheb will be held here, His Mauj willing, on Sunday October 18th. Please supplicate a prayer that we may please Him.

With a fond Radhasoami,

Affectionately,
Herbert & Florence

(782)

R. S.

Soami Bagh, Agra
October 13, 1964

My dear brother Herbert,

Yours of October 6 to hand. Mrs. A. M. Shackleford arrived here the day before yesterday from London. She will stay here for a month. On the morning of the 14th she and I are going to Váránasí by air to attend the Bhandara of Maharaj Saheb to be held there on the 15th. We will return on the 16th evening, also by air.

Answer 1. Yes, it is a fact that Lala Ji Saheb has written a Hindi book "Jeewan Charitra (or Biography of) Huzur Maharaj".

Answer 2. No, he has not given the Parmārthī Name of Huzur Maharaj in that book.

Answer 3. This does not necessarily mean that Lalaji Saheb did not know the Parmarthi Name of Huzur Maharaj. On the contrary, I am of opinion that he knew it.

Answer 4. Yes, I happen to know the Parmarthi Name of Huzur Maharaj

.....have been sanctioned initiation. Please initiate them if and when they come to you.

With hearty Radhasoami to you and sister Florence,

Yours affectionately,
S. D. Maheshwari

(783)

400 W 34 St.
Austin, Texas, U. S. A.
Oct. 8, 1964

.....श्री माहेश्वरी जी !

राधास्वामी । आपका ३० तारीख का खत मिला । आपके कहे अनुसार मैंने Mr. McQuinn को लिख दिया है कि कृपया वह मुझे सारी किताबें भेज दें । राधास्वामी दयाल की मौज से मैं इस योग्य

हो सकूँ कि सच्चाई क्या है यह समझ लूँ, तो अपने आपको बहुत भाग्यशाली समझूँगा ।

मैं दिल्ली में पैदा हुआ था तथा वहीं High School तक पढ़ा । फिर मैंने दो साल पिलानी में I. Sc. किया और चार साल धनबाद में Petrol Engineering पढ़ा । मैं पिछले साल Berkeley आया था तथा वहाँ Masters इसी अगस्त में किया है । अब Austin में Ph. D. करने के विचार से University of Texas में हूँ ।

May 1964 में जब महाराज चरन सिंह California में आए तो मैंने उनसे “नाम” लिया, परन्तु मुझे लगा कि कुछ कमी बाक़ी है । अगस्त में मैंने से काफ़ी दोस्ती हो गई तथा उन्होंने बताया कि Beas और Agra में काफ़ी फ़र्क़ है । फिर मुझे Mr. Ross (जिनका खत आपको मिला होगा) से कुछ किताबें लेकर पढ़ने का मौक़ा मिला । तबसे मैंने फैसला कर लिया कि अगर मैं सच्चाई की खोज में हूँ तो मुझे Beas नहीं, Agra की guidance लेनी होगी ।

मैं आपसे यह पूछना चाहूँगा कि क्या यह सच है कि आजकल Agra में कोई Sat Guru नहीं हैं । Beas ने मुझे यह सिखाया कि Sat Guru के होने से ही मोक्ष की प्राप्ति हो सकती है । अगर Agra में सतगुरु नहीं हैं तो फिर spiritual progress में guide कौन करेगा ?

मैंने आपकी आज्ञानुसार हिंदी में खत तो लिख दिया पर जो ग़लतियाँ इतनी करी हैं, वह कृपया ignore कर दें ।

पर आप खत हिन्दी में जरूर लिखें । राधास्वामी ।

आपका
मोहन
(Mohan Mehta)

(784)

Radhasoami**October 11, 1964****Radhasoami my Beloved Supreme Father !**

You know best the indescribable feeling of gratitude of being initiated into Your sublime and only true Faith.

Thank You for the love, leading to Your Holy Feet and may You please accept sincere repentance for all my sins. What more can I ask — You know the things I have need of. You know my sitting down and my rising up.

You are the Light of my soul ! All the words of love ever thought or spoken or written to all the gods cannot compare to my Beloved Radhasoami.

**Your son
Harold**

(785)

Radhasoami**October 11, 1964****My dear Sant Das,**

We received your letters of October 5, one hour after of mailing our letters of resignation to Charan Singh. May Radhasoami help and protect those who are left behind !

Dear Sant Das, we are sending Bhet to be used for whatever He wants to do with it. I wish we

were millionaires ! I would start making the gold bricks for the Holy Samadh.....

Hearty Radhasoami.

Harold

(786)

Radhasoami

Paradise, Calif.
October 9, 1964

Dear Satsangi brother — Mr. Maheshwari,

Your letter dated September 2nd was received. Thank you so much for the book "Holy Epistles Part 2", which you are sending me, due to arrive this month. Will advise when received.

Would like to ask couple of questions — to be answered at your convenience only.

1. In Sar Bachan Prose, Part I, page 19, line 3, "both material and spiritual". What is a "sensual spiritual pleasure" ?
2. Are the words written in English, under the Hindi script, Hindi ? Is this the pronunciation ? As example : "Cheto mere pyáre tere bhale kí kahún".
3. As Sant Sat Gurus are without Karams and with unlimited knowledge and power, why do they have considerable physical illness ? Is this due to Karams they have assumed ?

Please know, this last question is asked in a spirit of inquiry only, my understanding of so much being very limited.

It is stated that the Holy Books are printed in Deonágrí script. I have at long last located a book on the Hindi language. It is written in Dev-nágrí script (and English). There is such little difference in the word that I am of the opinion the script is identical. Correct ? Have not met a Hindu individual nor found a recording of the language, as in several other languages. As I do not have a good educational background, I may not be able to accomplish much alone, especially in pronunciation, but I would love to understand the tape recordings and read some, at least, of the Hindi in the Holy Books. To understand the tape recording would be the next best thing to attending Satsang.

Again I must tell you how much I love the little book "Jugat Prakash Radhasoami" also "Epistles" which I am now reading for the third time. To thank you for these books and for that now in the mail, is a mighty poor expression of the appreciation felt..... Mere words are inadequate things at best.

With Radhasoami greetings, and hoping you and yours are well,

Affectionately,
Flora L. Davis

(787)

Radhasoami

Soami Bagh, Agra
October 20, 1964

My dear sister,

Yours of the 9th instant.

Answer 1. ब्रह्मांड Brahmánd is spiritual-material division of creation. अंड “And” or the lower portion of Brahmánd comprises three regions of the three principal gods, viz., Shiva, Brahmá and Vishnu. The upper portion of Brahmánd comprises three regions of Jyoti-Niranjan, Máyá-Brahm and Pár-Brahm. The pleasures available in Brahmánd are also of the senses, though much more subtle and less gross than those in Pind, while those available in Pind are material and gross. In Brahmánd, there is no sex function, as found in Pind. But sex distinction is there, so also sex attraction. The senses of hearing, sight, smell, taste and touch are very subtle there. As we go higher and higher in Brahmánd, senses and their pleasures become purer and subtler. As Brahmánd is a spiritual-material division or region, the pleasures available there may be called sensual pleasures in which spirit predominates over matter. They are so thrilling and captivating that one absorbed in them, would have no desire to go higher up. For a practitioner of Sant Mat this would be very harmful.

A Satsangí, who dies in faith, i. e., who has faith in the true and real Sant Sat Guru of the time,

is taken by the Sant Sat Guru before Sat Purush Radhasoami after his death. Thereafter he is located in that region of Brahmand which is suited for him in accordance with the spiritual progress he has made. In view of the fact that the Satsangi has had the *darshan* of Sat Purush Radhasoami, he finds the deity and the pleasures of the region where he is located, to be insignificant and insipid. There is no likelihood of his being captivated by the pleasures of any region of Brahmand. He longs for the *darshan* of Sat Purush Radhasoami alone. The moment this desire overpowers him, he takes birth in human form again and commences further progress. In Brahmand, there is no effort or work. One desires and one gets. The stay, however, of Satsangis in Brahmand is very short. They are born again in the human form to complete their task, in three or four lives at the most. While in the case of those who do not get the *darshan* of Sat Purush Radhasoami after death and are located in Brahmand, they are absorbed in the pleasures of Brahmand. They have no desire to make further progress. Hence they continue to remain there.

The bliss and pleasures of Brahmand are captivating and alluring. The denizens of Brahmand do not have any unfulfilled desires. It is only rare and fortunate ones who, happening to come in contact with Sants, feel an urge in them to go to Sat Desh. To fulfil this desire, they must assume human form (in Pind). Because it is only in the human body that

spiritual practices for going to highest region can be performed.

Answer 2. Yes.

Answer 3. The spirit of Sant Sat Guru has no load of accumulated Karam as has the ordinary Jiva, though it has the Karam of the present incarnation, it being a law that if a spirit incarnates it must bear the Karam of the body it takes. Jivas take birth due to their Karams, while Sant Sat Guru incarnates for helping Jivas in eradicating and exhausting their Karams. Left to themselves, Jivas will never be able to free themselves from Karams. Sant Sat Guru comes to their aid. He takes upon Himself their Karams. This is real atonement. He chooses to undergo suffering for alleviating their sufferings. He performs Abhyas for opening the highway to the highest region for the Adhikári Jivas (fitted ones). The following lines are quoted from Sar Bachan Poetry of Soamiji Maharaj.

जीव चितावें किरपा धार ।

बहुत उठावें जीवन भार ॥

Jíva chitáven Kirpá dhár,

Bahut utháven Jívan bhár.

(XXXVIII/12, 63)

Translation :—In His unbounded grace and mercy,
He awakens Jivas. He is pleased to
take upon Himself the heavy load of
their Karams.

The physical body of Sants appears to be undergoing suffering, but Their conscious entity

is located far above the reach of physical pains and pleasures.

The following is quoted from Article 118, page 216, "Discourses on Radhasoami Faith by Maharaj Saheb" :—

"Saints descend into Brahmand and the lower regions from the first division of creation with the merciful object of liberating spirits from the thralldom of mind and matter and of otherwise elevating the spiritual status of the lower creations. *Such advents are, however, not in the nature of ordinary metempsychosis, as the kinetic communication of the spirit of Saints with their August Supreme Father, Radhasoami, is in no way affected by their incarnation as the true spiritual guide on this earth.*"

By the way, following lines are quoted from "Sar Bachan Prose" Part 2, paragraph 182, page 167.

"To start with, it is enough if one treats him as Sant Sat Guru who reveals the inner secrets and teaches sound practice. One should, however, make sure that He Himself is immersed in Shabd."

So far revealing the secrets and teaching the sound practice are concerned, it can be done by anybody who has heard these things from the true and real Sant Sat Guru or read His writings. Hence the clear instruction : "One should, however, make sure that He Himself is immersed in Shabd." But people generally do not take note of this fine

distinction. One may give out the secrets and teach the sound practice, but, if one, instead of being 'immersed in Shabd', is immersed in worldly activities, such as, agriculture, education, industry, commerce, business, propaganda, aggrandisement, earning name and fame, etc., etc., one is no Sant Sat Guru at all.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari

(788)

R. S.

San Francisco, Calif.
October 15, 1964

Dear Brother Sant Das,

This is to tell you that we received the papers this week from Mr. McQuinn and read them together during our meditation period Wednesday morning, October 14th. Unfortunately we cannot get down to San Marcos until December, so unless the explanation can be put in writing in a letter, we will have to wait to find out how we are supposed to use the secrets of each region that we are given. From the books, we had thought that we would be told to meditate on each region or at each region during Sumiran, concentrating on name, form and sound. Since we got no such instruction, we are not sure of just what we are supposed to do with these secrets that we memorize. Or is the purpose of them to

know where we are or what is going on, should we ever see or hear them ? We are sure we will get the answers when we see the McQuinns, if they cannot be given by mail. At the moment we are concentrating on, and enjoying our continued reading, Sumiran and Dhyan.

We both have questions we want to ask :

Harold has been reading Babuji Maharaj's Discourses with much pleasure. And he wants to know if it is possible to get a copy of a complete discourse. For instance, on page 62, Article 117- (2), it would appear that Babuji Maharaj (Blessed be His Name) may have said more on the subject and he would like very much to read it. He finds it frustrating to get just these tidbits of His Wisdom on many subjects, and worries about the possibility of procuring an entire discourse dealing with this subject or others. We do not know whether entire discourses were taken down as He gave them, or whether only these parts of various discourses were recorded.

I may be asking something which I should not, and if so, I apologize. But I have read all the trial records that are in the books, and I am just finishing "Truth Unvarnished". The last record or letter that I have been able to find speaks of the Dayal Bagh people having got some kind of order so that court officials were making lists of movable and immovable properties apparently with a view to confiscating them. Has this stopped or is there still litigation going on ? Is it their purpose to take over our land to expand their industrialization or are they motivated by shame in having lost their

own spiritual purpose to a point where they cannot bear the constant reminder of seeing the Soami Bagh grounds always before them ? Please do not take much of your valuable time to explain this to me. It is not really important, it is just shocking.

What I really am interested in knowing, if I may presume to ask, is this. In the court records and in "Truth Unvarnished", innumerable references are made to the fact that the Sant Sat Guru nearly always indicates who His successor will be. Is it possible that Babuji Maharaj was the first not to do this — or is it being kept a secret by those to whom it was indicated because it is the Mauj not to manifest Himself as yet ? I have not seen this question asked in any of the letters published in Correspondence Vol. I and II, but it may be because "Truth Unvarnished," in which so much attention is called to this, was published later than those two books. Or may be other Satsangis are better mannered than I and know it is not a proper query. But I do so long to see and hear and write to Him that I cannot stop wondering, wondering.

Dorothe

(789)

R. S.

Soami Bagh, Agra
October 21, 1964

My dear sister,

Yours of October 15 to hand. You are not to meditate at each region. You should perform

Sumiran of RADHASOAMI Name and Dhyan of Babuji Maharaj at the third Til. Greater attention and time should be devoted to Sumiran. The secrets of the heavenly spheres are to be memorized.

The Discourses of Babuji Maharaj are contained in six volumes in Hindi, as detailed below :—

Vol. I contains 87 discourses from

		29-10-1938 to	3- 11-1942
II	„ 76	„ 29-7-1937 to	22-10-1938
III	„ 92	„ 28-5-1935 to	27-6-1937
IV	„ 133	„ 11-3-1931 to	10-2-1935
V	„ <u>152</u>	„ 13-1-1908 to	6-11-1933

Total 540

These are the recorded discourses. Innumerable are the discourses which have not been recorded, printed or published. They have been lost for ever. Vol. VI contains 110 discourses. They are the summary of the above, arranged subject-wise, not chronologically.

Only the volume six has been translated into English and is the same as “Teachings of Radhasoami Faith based on Babuji Maharaj’s Discourses”. Volumes 1 to 5 have not been translated into English.

Huzur Maharaj’s discourses are contained in the six volumes of Prem Patras, out of which the English Translations of Parts 1, 2 and 6 have been printed and published. Third part is under print. Fourth and fifth parts will be printed and published in 1965. Thereafter it may be possible to bring out the English translations of Babuji Maharaj’s Discourses Vols. 1 to 5, if it is His Mauj.

Litigations between Soami Bagh and Dayal Bagh have been going on ever since the establishment of the Dayal Bagh colony in 1915 just opposite to Soami Bagh. As regards Soami Bagh, it was laid out by Soamiji Maharaj Himself in 1876. Please see question and answer in this connection given on page 493 of the Holy Epistles Part 1.

The Central Administrative Council Radhasoami Satsang, Soami Bagh, Agra, established by the third Sant Sat Guru Maharaj Saheb, asserted its inherent right of possession, management, administration, etc., and stopped the court official from interfering with the Satsang properties. There is none in the entire creation of Kal who can deprive the Supreme Father Radhasoami Dayal's Satsang of His properties. It is only occasionally that the dissenters are allowed access into the Holy Samadhs so that their Bhág may also be developed to some extent.

It has clearly been explained in Sar Bachan Prose, Part 2, paragraph 250, page 216, that when the Sant Sat Guru of the time departs, He appoints someone as His successor in whom He re-incarnates and thus continues the work of regeneration of Jivas as before. Hence Babuji Maharaj must have also appointed His successor. The only thing is that He has not yet chosen to manifest Himself. Read carefully paragraphs 766-767, 757-758 and 93-95 of the book "Truth Unvarnished".

With hearty Radhasoami to you both,

Yours affectionately,
S. D. Maheshwari

(790)

Marysville, California
October 20, 1964

Dear Mr. Maheshwari,

Having been acquainted with the literature and discourses of the Radhasoami Foundation, Beas, and also recently having obtained books and information on the Radhasoami Satsang, Soami Bagh, Agra, I have come to the conclusion that I would like to ask for initiation into the Radhasoami Faith, Soami Bagh, Agra.

I have read the required books on the Radhasoami Faith, have been on a meatless diet since June, 1964, and use no intoxicants.

I sincerely accept the fact that Radhasoami Dayal is the final goal and that the practice of Surat Shabd Yoga is the only means of reaching this goal.

The following required information is offered :

... + + + + *

I hope the above information is comprehensive enough for your consideration.

With a sincere Radhasoami,

Alohna S. Long

(791)

RADHASOAMI

San Francisco, Calif.

October 20, 1964

Dear Brother Sant Das :

On last Saturday, October 17th, the Barnums came down from Yuba City to spend the week-end with us. Having received their sanction of initiation that morning, and since we had the initiation papers, with Mr. McQuinn's permission, they took their initiation at our home at 3 A. M. Sunday morning October 18th. We then all retired until about 9 A. M., and after breakfast held a Bhandara for Maharaj Saheb. It was a most inspiring and wonderful week-end for all of us.

Since Sunday I have been reading Maharaj Saheb's letters in Holy Epistles Part I, and they have brought several questions to my mind for which I would appreciate having answers.

1. Re : letter No. 5, last two sentences, these do not seem to be in accord with Bachans Nos. 250, 251 and 252 of Sar Bachan Prose. Is this because the Bachans are not referring to *internal* manifestation ? In other words, do the Bachans mean that you change your contemplation from the last Sant Sat Guru to the present One only if you have not seen the previous One internally ? According to my understanding of them, they do not indicate this, in the English translation.

2. Re : letter No. 24. According to other of the books we have read Radhasomi Faith says there is

always a Sant Sat Guru in the flesh even though He may not be manifest. This letter says that "it is not necessary that the Sant Sat Guru should re-incarnate Himself immediately.....How is this explained? Or do they say *Living* Sant Sat Guru rather than "in the flesh" meaning kinetic and at the third Til—in which case I have answered this part of the question myself. *Also, since there can be only one Sant Sat Guru in the world at a time what is the situation when He does re-incarnate but does not manifest? How can the previous Sant Sat Guru be kinetic on the inner planes if He has re-incarnated even though not manifested?* If once re-incarnated, though not manifested, He cannot continue to be kinetic on the inner planes, then what can be accomplished at that time by continuing to contemplate the previous Sant Sat Guru? I interpret the word 'manifested' to mean announced or recognised.

This last question is extremely important to us, because my husband understood from Mr. McQuinn that he (Herbert) believes the Sant Sat Guru is present at Agra now, even though unmanifest. Harold and I both feel this very strongly, but neither of us can be sure that this is real intuition and not very strong wishful thinking. However, if we are correct, our concern whether we should be contemplating Babuji Maharaj? My own concern is even more specific than that, relating directly to letter No 35. Since I have never heard sound (and of course we are not doing Bhajan now so I don't know whether that might have changed or not during

Bhajan, but without doing Bhajan I still have none and I know that those who do have it very often at other times) nor ever had any internal sight, let alone *darshan*, I would think this letter No. 35 would be applicable to me. If so, then to whom do I look as the Supreme Father Radhasoami until His advent ? One of the reasons that the world religions have never satisfied me is that believing in "God" as an impersonal or abstract force or power has no meaning for me. So in whose form shall I place implicit trust as per this letter ?

3. Letter No. 37 says the Nij Rúp of Sadh Guru is the form of the reigning spirit of Sunn. Sunn is still the second region. Letter No. 39 says that either a Sant Sat Guru or a Sadh could have succeeded Huzur Maharaj. But since the doctrine says that since the advent of Soamiji Maharaj only a Sant Sat Guru can take the Jivas to Sat Lok and all other paths are closed, how can the spiritual regeneration take place if the Sant Sat Guru is succeeded by the reigning spirit of any region lower than Dayal Desh ? I am sure you will realise that these questions are not prompted by any desire to look for what seem to be apparent contradictions and plant seeds of doubt within myself. Quite to the contrary as far as my spiritual desire is concerned, although one can never be sure what the mind is up to. But for two and a half years at Beas (or rather as a member of the Beas group) I accepted everything on faith because there was nothing to which to apply any intellectual groping. It seems reasonable that the intellect must be satisfied before you can get rid of the questioning mind and apply yourself

only to devotion. The intellectual satisfaction and understanding available in the Soami Bagh books was my first reason for suspecting the Beas path, and so it is vital for me now to be able to face any question that arises in my reading and know that there is an answer, and I don't have to "brush it under the rug", so to speak, lest it prove my whole faith without foundation. I thank Radhasoami Dayal for making you available to us to turn to and I pray that He will fill my mind so full of love for Him that it will not run rampant. For the moment, unfortunately, it seems necessary to satisfy it, and with my extremely meagre understanding I cannot do so. So I will be very grateful for your help.

One further thing. As in letter No. 37, we find many Hindi words throughout the books for which we do not know the meaning. They may be explained in one part of a book, but by the time we come to them again we cannot remember the meaning and we don't know where the definition was. Some are in the back of "Sar Bachan Prose" and some are not. Consequently, we have been trying to get a Hindi-English dictionary, so far without success. One of the stores is expecting a two-volume dictionary within a few weeks although they don't know just when, but so large a reference may not be necessary for us. Is there a small volume available that would answer our needs, and if so, can it be ordered through you? Please advise if it is possible and what the cost is so we can send you a money order. Or if you think the two-volume work is all that is available that will be satisfactory, then we

will buy it here as soon as it comes in and save you the effort of shopping, packing, mailing, etc.

With apologies for taking so much of your busy time, and warmest greetings from Harold and myself, Radhasoami,

Dorothe Ross

(792)

R. S.

Soami Bagh, Agra
27th October, 1964

My dear sister.

In acknowledging the receipt of your letter of the 20th, I may, at the outset, tell you that you need not hesitate in putting questions to me. I will gladly answer all of them to the best of my knowledge and ability. Of course, my answers, even though they may be correct, may not satisfy you fully in all cases. It is only the Sant Sat Guru who can satisfy each and every mind.

A careful perusal of the holy books in general and Bachans Nos. 250, 251 and 252 in particular will show that there are three categories of Satsangis.

Category 1. New-comers who join Radhasoami Faith during the period of "interregnum, so to say". As they have not seen the previous Sant Sat Guru, they

stand in need of the Sant Sat Guru of the time. If the new Sant Sat Guru has not manifested Himself, they should contemplate the form or image of the last departed Sant Sat Guru, till such time as He manifests Himself.

Category 2. Old Satsangis who have not yet got any 'inner realisation'. They too stand in need of cultivating love for the next Sant Sat Guru, to the same extent as the new-comers. Till the manifestation has taken place, they should continue to perform Dhyān of the last Sant Sat Guru.

Category 3. Those rare old Satsangis who have had darshan of the previous Sant Sat Guru and *who have attained 'inner realisation,'* may go on meditating upon the last departed Sant Sat Guru, even after He has re-manifested Himself.

Obviously we do not belong to category No. 3. "Access into the region beyond the third Til with full consciousness is 'inner realisation' (History & Tenets, Page 341, lines 12-13, or Holy Epistles Part I, page 413, lines 7 and 8 reckoned from the bottom). One is said to have got 'inner realisation' when one has attained to such a degree of spiritual advancement as enables one to meet one's Guru in higher regions and hold converse with Him as one previously did with Him in the human form.

The form of the Guru will be made of the Ákash or material of that high region.

Answer 1. In view of the foregoing paragraphs, it will be clear to you that there is no conflict between the last two sentences of letter No. 5, (page 97, Holy Epistles Part 1) and Bachans Nos. 250, 251 and 252 of "Sar Bachan Prose". For further elucidation please see letter No. 5, page 97; No. 10, page 100; No. 11, page 101; No. 20, page 105-106.

Answer 2. Every Sant Sat Guru has His Gurumukh who succeeds the former at His departure. But it is not necessary that the departing Sant Sat Guru should publicly announce or disclose His successor. The departed Sant Sat Guru is said to have re-incarnated in His Gurumukh when the latter has so much advanced that a communication is established between him and the Supreme Father and messages of prayers and mercy and grace can be exchanged without any obstacle in the way. In other words, when a Sant Sat Guru has departed, the Nij Dhar does exist in the human form and the Sant Surat or the next Sant Sat Guru is present on the surface of the earth. If Nij Dhar (Divine Current) recedes, the work of spiritual regeneration or salvation will stop.

When it is said that it is not necessary that the Sant Sat Guru should re-incarnate Himself immediately on His departure from this world, it only means that although the Sant Surat or the next Sant Sat Guru does exist, there is still

some unfolding to be achieved by him internally. As soon as the unveiling is accomplished and a conscious and kinetic communion is established between him and the Supreme Father, the Sant Sat Guru is said to have re-incarnated. When such a re-incarnation takes place, cannot be known to anybody except the would-be Sant Sat Guru.

The next stage is the manifestation. The departed Sant Sat Guru may re-incarnate in His successor, but the latter may not choose to manifest Himself immediately. Hence the second sentence of letter No. 24 is, "It all depends upon the Mauj of Sant Sat Guru, whether even after re-incarnation, He immediately manifests Himself or not".

The word 're-incarnation' used by Maháráj Saheb should not be taken to mean that the next Sant Sat Guru would take birth on this earth and then grow up. It is used in the spiritual sense.

At present, the Sant Sat Guru does exist in the human form. But He has not yet chosen to manifest Himself. Hence the contemplation of the form of the last Sant Sat Guru Babuji Maharaj will help those who perform His Dhyán and seek His protection.

As per letter No. 35 (page 113, Holy Epistles Part I), Satsangis, new and old, should place implicit trust and faith in the Supreme Father Babuji Maharaj till they receive within themselves unmistakable proofs of the manifesta-

tion of Sant Sat Guru in the person of anybody. The Sant Sat Guru, when He chooses to manifest Himself in human form, will attract, by some means or other, all who are desirous of availing themselves of His protection.

Answer 3. "Spiritual regeneration" consists in awakening Jivas, gradually lifting them higher and higher, and ultimately enabling them to enter Sat Desh. During the period of 'interregnum, so to say', if one comes in contact with a Sadh or even a loving devotee, one's spiritual regeneration can begin, i. e., one can begin one's homeward journey. Ultimately one will have to meet the Sant Sat Guru when He chooses to manifest Himself. It was in this sense that, as a matter of principle, and as reply to a hypothetical question, Maharaj Saheb has said in letter No. 39 that even a Sadh Guru could perform the functions of the president of Satsang and even a Sadh could succeed Huzur Maharaj.

But, as a matter of fact, Maharaj Saheb has said in the next letter (No. 40) that "Radhasoami Dayal does not manifest Himself in a devotee of a rank lower than Sant Sat Guru. But He can, through the medium of a Satsangi, perform, to some extent, the work of regeneration. Sooner or later Supreme Father Radhasoami will certainly manifest Himself. He Himself gave this out, but it cannot be said when."

Maharaj Saheb has further said in letter No. 83 that the position of a Sadh is no doubt very high,

and He can do much towards the regeneration of humanity, but it is incorrect to say that henceforth He is to replace Sants, and that Sants and Param Sants will not make their advent on this earth. The final regeneration and emancipation can be only effected by a Sant, and with this object, He will certainly appear sooner or later."

No Hindi-English dictionary, big or small volume, will be of much help to you or other Satsangis of the West. I have everywhere given the English equivalents of the Hindi words. Go on noting down such words and their meanings whenever you come across them in your reading. You will thus have a ready reference.

Please advise all prospective applicants to send their applications for initiation through or with the recommendation of a Satsangi of Soami Bagh.

The date of your initiation has been noted down as 14-10-1964. Prashad of the Bhandara of Maharaj Saheb was sent to you on the 22nd by surface mail. The parcel contains two small phials of Charnamrit water and powder. You will get it in about two months' time.

With hearty Radhasoami to you both,

Yours affectionately,
S. D. Maheshwari

(793)

R. S.

Soami Bagh, Agra
October 27, 1964

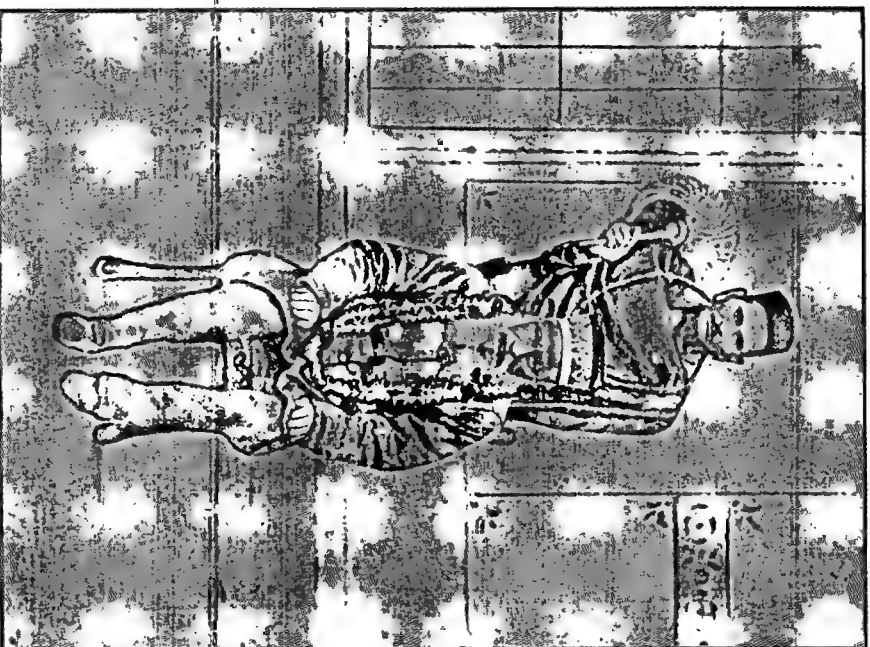
My dear brother Herbert,

Yours of the 21st to hand.

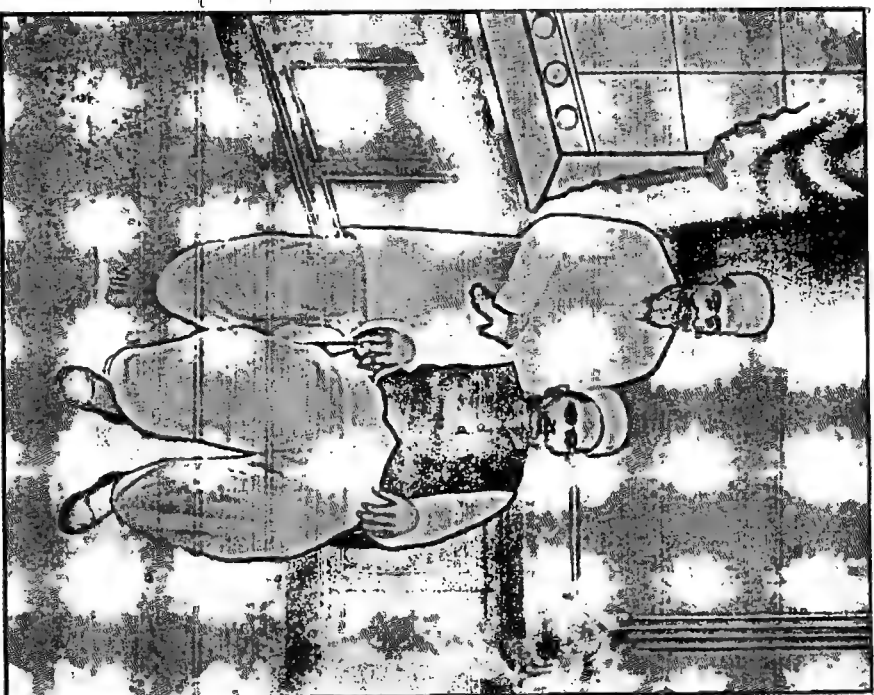
Question 1. In your letter (No. 782) of October 13th, I appreciate your answering my questions as to the Parmarthi Name of Huzur Maharaj and you state that you know what the Name is, but you did not give it in "History & Tentles"; was this an omission or slip on your part ?

Answer. No. It was not an omission or slip. "History & Tenets" was published in 1954. At that time, I did not know the Parmarthi Name of Huzur Maharaj. It was only when I contemplated bringing out the second part of the Holy Epistles that it occurred to me that the American Satsangis might enquire about it. Huzur Maharaj has addressed His letters to Prem Ánand (Máháráj Sáheb, Pandit Brahm Sankar Misra) and Prem Adhár (Bábújí Maháráj, Rái Sáheb Bábú Mádhav Prasád Sinhá), and signed them as "Sálig Rám". An inquisite mind would immediately ask the question, "What was the Parmarthi Name of Huzur Maharaj ?" It was then that it flashed upon my mind.

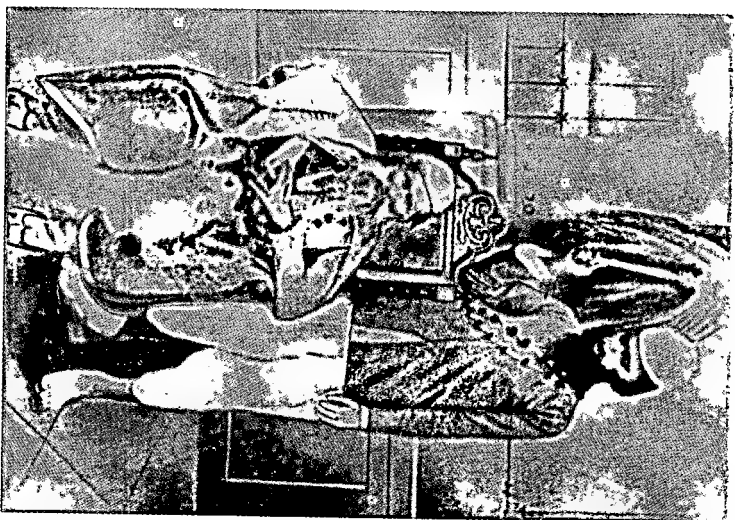
Question 2. Regarding my question as to how to read numerical digits in Hindi, I gave an example of 1,43,260 as I have found it so often written.



Maharaj Sahab with Huzur Maharaj



Babuji Maharaj with Mah
:heb



Huzur Maharaj with Soamiji Maharaj
 हुजूर महाराज स्वामीजी महाराज के साथ



Babuji Maharaj with Soamiji Maharaj
 बाबुजी महाराज स्वामीजी महाराज के साथ

Now, I interpret this as meaning one million fortythree lakhs, two hundred and sixty, right ?

Answer. 143,260 is one lakh, fortythree thousand, two hundred and sixty. One million is ten lakhs.

With hearty Radhasoami to you and sister Florence,

Yours affectionately,
S. D. Maheshwari

(794)

400 W 34 St.
Austin (Tex.) U. S. A.
Oct, 22, 1964

... श्री माहेस्वरीजी !

राधास्वामी । आपका पत्र मिला, पढ़ कर बहुत ही खुशी हुई । Mr. McQuinn ने मुझे सार बचन, मत प्रकाश, Radhasoami Faith : History & Tenets और बाबूजी महाराज के सतसंग-आपकी लिखित किताब-मुझे भेज दी है । Correspondence with American Satsangis भी पढ़ने के लिये भेज रहे हैं । इन पुस्तकों को पढ़ कर मन को बहुत ही आनन्द और शान्ति मिलती है तथा ज्ञान प्राप्त होता है, जैसे मुझे यह भी नहीं मालूम था कि स्वामी बाग और दयाल बाग में फ़र्क है ।

Mr. Young के address के लिये बहुत धन्यवाद । कृपया और पते भी भेजें । मैं Berkeley में पिछले पूरे साल रहा, पर मुझे ज़रा भी Mr. Young के बारे में पता नहीं चला । अब जब मैं वहां से 1800 मील आ गया हूं तो पता चला । Mr. McQuinn भी

Austin से 1000 मील से अधिक दूर हैं। पढ़ाई के दौरान में समय कम ही मिलता है। शायद छुट्टियों में, राधास्वामी दयाल की दया से, उनसे मिलना हो सके। और पते भेजें।

मैं अभी राधास्वामी दयाल की कृपा से Ph. D. का प्रोग्राम Petroleum Engineering में शुरू कर रहा हूँ। इसमें मुझे दो ढाई वर्ष लगेंगे। अतः आप कृपया हिन्दी की किताबें जरूर भेजें।

क्या आप सतसंग के Tape Recording भेज सकते हैं, हिन्दी में या English में? यहां न तो सतसंग मिलता है, न ही कोई करीब में सतसंगी है। शायद इन Tapes से कुछ सहायता मिल सके।

सत्य की खोज बहुत कठिन है, तथा लम्बी है। संत सत गुरु की दया और मौज से अगर मैं इस जीवन में कुछ भी सत्य के निकट आ सका तो अपने आप को बहुत भाग्यशाली समझूंगा। मैं शीघ्राति शीघ्र उपदेश लेना चाहता हूँ। कृपया लिखें, मुझे क्या करना चाहिये।

हार्दिक राधास्वामी।

आपका

मोहन

(Mohan Mehta)

(795)

R. S.

San Francisco, Calif.

October 29, 1964

Dear Brother,

We were happy to hear from you the end of last week, but are somewhat concerned that you have not mentioned receiving either of the two I. M. O.'s which we sent to you. We only want to know

that these are being sent correctly and you are receiving them.

When we were Beas members we were told never to go back to sleep after finishing our morning meditation. We have not seen any such instruction in the Soami Bagh books or initiation paper and would like to know whether this may be done. The reason for asking is this : when we do our meditation at 5 A. M., living in a large city, the noise is already quite distracting — furnace going on, buses running, cars starting, etc. We both have a lot of difficulty. So, for the past week, we have been going to bed as close to 10 P. M. as possible and getting up at three A. M. We wash and have a cup of coffee to wake ourselves up, then we read until 4 A. M. and do our Sumiran and Dhyan until 5 A. M. in a practically noiseless period. Since we have had only five hours' sleep which isn't sufficient for us, but since we both work and cannot sleep during the day, we then go back to bed and sleep until 7 A. M. This seems to work very satisfactorily for us, but we want to be sure it is all right to do. Having a teenage youngster, it is almost impossible to get to bed before 10 P. M. — telephones ring, the radio is on, certain things have to be done in the household, etc., etc. And living in an apartment house, the things we can do in the house in the early evening hours, we often could not do between 5 and 7 A. M., so 10 P. M. to 3 A. M. and 5 A. M. to 7 A. M. give us sufficient sleep and seem to be our best program.

You wrote that we are to memorize the regions and information about them but not to meditate

anywhere except at the third Til. Would you please explain what is meant in "Jugat Prakash Radhasoami" by the second rule (paragraph 189, page 129)? Doesn't it mean contemplating Guru Swarup or the various presiding deities at various planes? By contemplating I mean making a mental picture, since if one was fortunate enough through Grace to be given *darshan* I assume that would be at whatever plane the Supreme Father would take one.

Also, since Sar Bachan Poetry is not in English, are there any Shabds we can recite except the two under paragraph 153 which I am typing out so we can always have them with us? And when and how should one chant the Holy Name musically? Does this mean to a tune?

The Barnums¹ live about 2½ hours driving time away from us and we are going there Saturday to spend a couple of days with them while our daughter is away for the week-end. I pray every day that Radhasoami Dayal will take her under His protection and turn her thoughts towards Him. I think our spiritual seeking has been very difficult for her because during her formative years we have gone from Theosophy to Subud to Spiritualism to Beas, giving her no stability of belief. Now we feel that we have reached what we have always been looking for in Radhasoami Faith, but we are afraid it is just further confusion for her. But we know of nothing to do except to pray for His help and then leave it to His Mauj. Our son, who is five years older, had the advantage of a more orthodox background until he was in his teens, and then

investigated with us. It is his good fortune that he is just waiting to finish his studies before asking for initiation from Soami Bagh. But our daughter, who has listened and questioned for $2\frac{1}{2}$ years, was finally convinced this summer when Charan Singh stayed with us and gave her a great deal of loving attention. To have us, two months later, suddenly turn our backs on him and all he stood for, was quite a shocking experience to her. Added to that, most of our Beas friends, young and charming and of whom she was very fond, came running to assure us (and her) that Kal had got us in his clutches — and now have, with but one or two exceptions, completely disappeared from our home, which for the past year or more had been full to overflowing with them. We can understand that at fourteen this is perhaps more than she can handle, and so she has just turned her back on the whole situation and doesn't want to discuss it or listen to any discussion of it. When the Sant Sat Guru manifests Himself, we hope to come to Agra and to bring her with us. Until then, we only pray that in His Grace and Mercy, He will gradually bring her to the True Path. Since this is a great worry to both of us, I hope you will not mind my going into some detail about it.

We have both been extremely happy since our initiation. I certainly am most unworthy of His Love, but Oh ! so grateful for it.

With loving Radhasoami from us both,

Dorothy Ross

Radhasoami, dear Brother Sant Das.

H. R.

(796)

R. S.

Soami Bagh, Agra
November 3, 1964

My dear sister,

Yours of October 29. You must have received by now my letter (No 792) of the 27th October. Your I. M. O.'s have been correctly sent. The money for the purchase of books must, however, be sent by a bank cheque or draft.

The devotional methods or practices of the Radhasoami Faith have been described in Prem Patras of Huzur Maharaj and in other holy books, as "easy modes". This is so because there is no restriction as to time, place, etc. You may perform them whenever you are inclined to do so. However early morning is the best time. But if due to any reason, you do not find it convenient, you may perform the same at other time, care being taken that you do not engage in the performance of practices till $2\frac{1}{2}$ or 3 hours have elapsed after taking meals. It has been further suggested that the practices be performed before taking meals, when the stomach is empty. (vide last paragraph on page 342 to page 343, Correspondence Vol. I). I am quite in agreement that you require 7 hours sleep and you should take it.

Rule second, paragraph 189, "Jugat Prakash Radhasoami", reads, "Dhyan is done by the contemplation of Guru Swarup or that of the various presiding deities". Those who have had *darshan* of

Sant Sat Guru, and, therefore, can bring His countenance before their mental eye, should perform Dhyān of Sant Sat Guru. But those who have not had *darshan* of Sant Sat Guru and/or find it difficult to contemplate upon the Guru Swarūp, may imagine, at the third Til, the form of a flame, i. e., the form of the presiding deity of the first sphere. The new entrants may perform Dhyān of the form of a flame, if they cannot contemplate upon the form of the last Sant Sat Guru Babuji Maharaj. The great importance of the Dhyān of Guru Swarup is explained in paragraphs 194-199 of “Jugat Prakash Radhasoami”.

Two other methods of performing Dhyān have been given in paragraphs 96 and 97. But you need not resort to them at present. For the time being, you should perform Dhyān at the third Til only.

One cannot correctly recite Shabds from Sar Bachan Poetry and Prem Bani unless one knows Hindi, notwithstanding the fact that side by side with the translation of a few Shabds, their transliteration has also been given in the English version of Prem Patras and other holy books. For the time being, it is enough that non-Hindi knowing persons read only the translation of Shabds.

“Chanting the Holy Name musically” means repeating RADHASOAMI, RADHASOAMI..... in a tune or sing-song manner.

I join you in your prayer that Radhasoami Dayal may take your daughter and all near and dear ones

under His protection, and turn their thoughts towards Him. Rest assured that He will do so sooner or later. In my opinion, your daughter should be left alone. She may herself have an urge to read the Soami Bagh books, and come to know the truth. Likewise, by and by and as it is His Mauj, others may join the sublime Faith you have adopted, and you may once again have some companions holding the same views and beliefs. Please have patience and await Mauj. Read carefully "Part II—Reply", page 113, "Teachings of Radhasoami Faith based on Babuji Maharaj's Discourses".

With hearty Radhasoami to you both,

Yours affectionately,
S, D. Maheshwari

(797)

R. S.

Soami Bagh, Agra
November 10, 64

My dear brother Herbert,

Yours of November 2 to hand.

Question 1. In yours of October 27th, you state that 'it flashed upon your mind what the Parmarthi Name of Huzur Maharaj was', but you have not disclosed it to us. Would you be so kind as to please tell us what that Name was, as It has not been given in any of the holy books, or I do not remember coming across It, but have wondered

about It. So, in your next letter, will you please disclose It to us ? Thank you.

Answer. Huzúr Maháráj's Parmárhí Name was "Gurumukh Dás". His full Name used to be given as, "Rái Sálíg Rám Bahádur Gurumukh Dás Sáheb".

Your next question would be to ask me to disclose the source of my information. Please note I am not going to do so at this stage. There always exists a class of slanderers and scoffers who are ever ready to criticise and condemn anybody and everybody in general and me and my work in particular. It is a challenge to such scoffers to prove my discovery to be incorrect.

Question 2. There will, Mauj willing, be several new Satsangis from northern California here at the Xmas Bhandara. There has been the suggestion made that we hold the Bhandara of Huzur Maharaj on Sunday, December 27th, instead of December 25th, in order to avoid the heavy traffic at Xmas. Would we be sacrificing any spiritual values if we should make the change ? Please answer by return air mail.

Answer. You may hold the Bhandara of Huzur Maharaj on Sunday the 27th December. Please read paragraphs 4—6, pp. 82—83, Correspondence Vol. II.

With hearty Radhasoami to you and sister Florence,

Yours affectionately,
S. D. Maheshwari

(798)

R. S.

San Francisco, California
November 11, 1964

Dear and Wonderful Brother,

Thank you for your letters (Nos. 792 and 796) of October 27th and November 3rd and for your continuously marvellous answers to every question our foolish minds raise. Your explanation of the three categories of Satsangis (No. 792 of October 27th) was not only wonderful instruction for us, but was shared and appreciated by the Barnums and the Longs when we took it to Yuba City for the Longs' initiation. Besides that, we had two of our former Beas friends contact us last week for books, and immediately they got them from Herbert McQuinn, they called to say they wanted to see us. When they came, they brought with them one Indian girl (Beas group) whose brother Santa Mann's letters to you are printed in Correspondence I. She insisted that in India it is considered that there is no difference between Soami Bagh and Beas Satsangis and that they go to each other's Satsangs and read each other's books and believe the same thing. We chose to get into no argument, but simply to read from our books and to compare the two Sar Bachans and to read your letter as a fuller explanation of the differences in Bachan 250. She brought with her a number of Hindi volumes, including some of the Prem Patras, and we were surprised to have her inform us that among

the books from Soami Bagh which she owns and reads is Jugat Prakash. How do you suppose she got that ? Anyway, we spent a long afternoon answering questions and discussing only the doctrine and we have no idea what the results may or may not be. Since that is entirely His Mauj, we consider it none of our business, but we only hope that we handled the situation properly. Your explanation to us about the Sant Sat Guru and the Gurumukh is so beautifully expressed that they could not help but recognise it as unalterable Truth.

We are enclosing a page taken from a recent edition of the Beas magazine put out in the U.S. You may be interested in the figures on page 14 (or you may not) but we are very interested in knowing if the letter quoted on page 13 is true, as regards the Sant Sat Guru.....

Oh my dear Sant Das, if you knew how far down the ladder I am — not even near the first step — you would know how much Grace and Mercy He showed to even sanction my initiation into Soami Bagh. I poured myself out so fully to the one I thought was my master, that when I found he was false I had nothing left within. So I have nothing to offer the Sant Sat Guru — no Prem, no yearning — just the time that I give to reading and meditation (if it can even be called that) and a great yearning to have yearning and be filled with love for Him. The response I have to your letters, for a few hours after receiving them, gives me hope that once He manifests Himself and I can get to Soami Bagh to be in His presence, I may yet have my feet placed

on the True Path. So like every other Satsangi, I live in longing for that day.

Thank you for your advice regarding our daughter. May it be the Mauj that we all turn towards His Light, devoted, very soon.

With loving Radhasoami from Harold and myself,

Dorothe Ross

(799)

Radhasoami

11/11/1964

My dear brother Sant Das,

Dorothe is writing you from the office, while I am at home today, and, while reading the Discourses (Babuji's), had to turn back to sections 487 — I and 2 because this is what I have wanted all my life and now, here it is available if it is the Mauj. If it is the Mauj dear brother how do I go about it — what do I do ?

Somewhere in Sar Bachan He says something about "accepting the invoice" (wish I could find where it is said — I would like to quote each word — when I first read it, I wonderd about it but now I think I know). Suddenly I find there is a love for each individual word, this happened while reading Babuji's Discourses. This invoice I would now offer. "What am I to do ?"

Radhasoami Radhasoami

Harold

(800)

R. S.

Soami Bagh, Agra
November 18, 64

My dear sister,

Your letters of the 11th to hand. It is wrong and misleading to say that, "in India, it is considered that there is no difference between Soami Bagh and Beas Satsangis and that they go to each other's Satsang and read each other's books and believe the same thing". No Soami Bagh Satsangi goes to Beas or reads their books. Only I, of course, have most of the books of Beas and Ruhani Satsang, for referring to them in my publication work and in answering the letters of American Satsangis, when so needed.

In the year 1933, Babuji Maharaj happened to go to Amritsar. On insistent and persistent request of Sardar Sawan Singh Saheb personally, Babuji Maharaj went to Derá (Beas) in the morning and returned in the evening the same day. I also accompanied Him, along with other Satsangis. If you or any other American Satsangis ever visit Soami Bagh and enquire of me, I would relate what I saw and heard there.

Accounts of Sardar Sawan Singh's visits to Babuji Maharaj's Satsang at Allahabad and Soami Bagh, Agra, have been given in "Correspondence Vols. I and II". On each occasion, Sardar Sawan Singh was accompanied by a few disciples of his. Apart from this, no follower of Beas or Rúhání Satsang is allowed to stay in Soami Bagh. Some

of them, of course, visit the Holy Samadh of Soamiji Maharaj, like other visitors, during the hours the Samadh is kept open to the public. Beas people believe in their gurus. We believe in our own. Where is the sameness ?

As to a Beas Satsangin having the Hindi books of Prem Patras and Jugat Prakash, I would like to invite your attention to the following :—

- (1) Paragraph 264-(5), page 161, “Truth Unvarnished”, wherein the correct translation of a portion of Chachaji Saheb’s letter to Sardar Sawan Singh has been given.
- (2) Paragraphs 27-29 on pp. 170-171, Correspondence Vol. 2.
- (3) “History & Tenets”, page 394, line 18 upto the bottom.
- (4) Last paragraph on page 81 to 82, Correspondence Vol. I.

Your son may send his application for initiation, if he so desires. It is not necessary at all to wait till he has finished his studies, nor is it necessary for him to devote two or three hours a day to Abhyas and other Parmarthi pursuits. Sumiran for fifteen minutes morning and evening and reading a few pages of the holy books daily will do for the present.

The I. M. O.’s come to India via London, and take 23 days to reach from your end to our’s. Please never send currency or rupees through mail. Bhets or donations of amounts upto 100 dollars may conveniently be sent by the International Money

Order service. They may also be sent by means of bank cheques or drafts. The money for the purchase of books should invariably be sent by a bank cheque or draft. Never mix the amount for Bheth with that for the purchase of books. Send two separate cheques. As for sending a lump sum, you may do so if it suits you. But please read letter No. 428, page 333, Correspondence, Vol. 2.

On perusal of page 13 of the November issue of the Chicago (Beas) Satsang monthly magazine, enclosed by you, I can say that its contents are quite misleading and entirely wrong. You have asked the question "if it is true or just one more snare offered by Kal". My answer is, "It is only a snare of Kal". The whole thing is very funny. Having once renounced Beas and all that it stands for, there is no further use in reading Beas literature. If one persists, one will only cause harm to one's spiritual welfare, inasmuch as this sort of literature will give rise to bewildering and confusing thoughts in one's mind.

"Sant Sat Guru has access to all the planes of the creation. He accordingly becomes cognisant of the contemplation of His form". (Art. 35, "Discourses on Radhasoami Faith). "As a True Guide has access to the spiritual planes of His disciples, He can manifest Himself there, either unsolicited, or in consequence of earnest and affectionate contemplation of His form". (Art 53, *ibid*). "It is not necessary that the disciple must always be in the personal company of the Guru. His spirituality is kinetic on higher planes, and He

can extend help (of course spiritual) even when the disciple is away from Him at a distance". (Art. 56, *ibid*). He is here, there, everywhere. He is omnipresent, omnipotent and omniscient.

The following is copied from Correspondence, Vol. I, pp. 228-229.

"You should try to implant this Spiritual and Holy Name RADHASOAMI on your heart. You should make RADHASOAMI your constant companion. Every work, action or activity should be preceded by the mental utterance and repetition of RADHASOAMI, preferably at the seat of the spirit. Whatever things come before you for eating or drinking, you should first present them, mentally, before the Sant Sat Guru, Radhasoami Dayal, that is to say, you should close your eyes for a few seconds or a minute or two and fixing your attention at the third Til, utter RADHASOAMI RADHASOAMI, and, if possible, bring the countenance of the Sant Sat Guru Babuji Maharaj before your mind's eye. This practice will sanctify what you eat or drink or wear or use otherwise, and make them "Prashad" Similarly while writing anything, you should first write "R. S." or "Radhasoami" or "Radhasoami Sahái". Any and every piece of writing to Satsangis should begin with "R. S." Your communications to me and to other Satsangi brothers and sisters should begin and end with "Radhasoami". Whenever Satsangis meet, they should, on every occasion, greet and

wish each other with "Radhasoami", that is, they should pronounce or utter the Holy Name "Radhasoami". Similarly at the time of departing, they should again say, "Radhasoami". If we do not forget Radhasoami, Radhasoami will not forget us. Nay, not only that, but even when we are unmindful of Him, He is with us. He never forsakes us. Grace, mercy, protection, guidance, etc., follow the utterance of this Name RADHASOAMI".

The following two sentences are quoted from letter No. 140, pp. 358-359, Correspondence, Vol. I.

(1) "A journey of a thousand miles begins with the first step."

(2) "Before this (i. e., initiation), I was trying to climb without either a rope or a ladder, now, I have both.

Again the following is from letter No. 141, page 359, Correspondence, Vol. I.

"Our destination or goal is really very far, farther than the goals of all other extant religions. But the Supreme Father Radhasoami Dayal has Himself come down here as Sant Sat Guru to take back His dear spirits. He has graciously given out that the complete salvation will be achieved in four lives at the most; and no Satsangi will be located below Sahas-dal-kanwal after his or her death. So we should go on applying ourselves as best as we can to Sumiran, Dhyan and Bhajan and reading and studying the holy books and cogitating upon

spiritual matters. By His grace and mercy the progress on the spiritual path will continue.”

Your husband refers, in his letter, to Bachan No. 99, part 2, Sar Bachan Prose. For getting the delivery of goods, i. e., for gaining the wealth of Name, one should cultivate हित चित्त “Hit Chit” (love, affection and sympathy) for the Sant Sat Guru and His teachings, and try his best to follow and act up to them. The answer to his question “what am I to do ?” is, “perform Sumiran, Dhyan and Bhajan with love and yearning, read and study the holy books attentively and intelligently, devote your time to ruminating and cogitating upon the discourses of Sants, regulate your life and conduct according to them, etc., etc”.

Those, who are sincerely दोन अधोन Dín and Adhín (humble and submissive), and attend Satsang and perform Abhyás with love, will be “favoured and accepted by the Sat Guru”.

With hearty Radhasoami to you and your husband,

Yours affectionately,
S. D. Maheshwari

(801)

Radhasoami

November 18, 1964

Dear beloved Sant Das,

Acknowledging yours of Nov. 10th, and sincerely appreciate your disclosing the Parmarthi Name of Huzur Maharaj as “Gurumukh Dás” and His full Name as “Rái Salig Ram Bahádur Gurumukh Das

Saheb". However you have not seen fit to disclose to us the source of your information of His Name. We think that you should not care in the least for the slanderers and scoffers who might wail and gnash their teeth at you. After what they have tried to do to you there seems to be little left for further depredations by them. "Members make a hue and cry but the camel passes calmly and indifferently." It is like that other verse, "the dogs bark while the elephant passes on". Your system and natural habit of being absolutely accurate in making your statements, that the scoffers must know by this time that to challenge your accuracy would be of no avail. So, to disclose to us the source of your information from which you obtained the Parmarthi Name of Huzur Maharaj should not be an 'out of line' request. May we look forward to your granting us this information in your next letter? Also we anticipate that the list of the Bhandaras for 1965 will be forthcoming for the Xmas Bhandara of Huzur Maharaj along with the source from which you obtained His Parmarthi Name to enable us to give it out at the Bhandara.

It has been decided, Mauj willing, to hold the Bhandara of Huzur Maharaj on Dec. 25th and the new Satsangis from northern California are expected to be present for initiation. May Radhasoami Dayal grant us grace and mercy to voice what He would have us say.

With a sincere Radhasoami,

Affectionately,
Herbert & Florence

(802)

R. S.

Soami Bagh, Agra-5
November 24, 1964

My dear brother Herbert,

Yours of November 18 to hand. "Sár Updesh Radhasoami" (in Hindi) was the first book of Huzur Maharaj, which was printed and published in 1889. "Prem Updesh Radhasoami" (in Hindi) was the second one, which was brought out in 1891. On the title pages of both these books, the author's name was given as

"Rai Salig Ram Bahadur Gurumukh Das Saheb"

Thereafter "Gurumukh Das Saheb" was omitted from the author's name. The author's name on the title pages of "Nij Updesh Radhasoami", in Hindi, (first printed and published in 1892) and of the subsequent publications was given only as "Rai Salig Ram Bahadur"; the exception being the second and the third editions of 1895 and 1900 of "Sar Updesh Radhasaomi" in Hindi, in which the author's name was again given as "Rai Salig Ram Bahadur Gurumukh Das Saheb".

The reason of dropping the Parmarthi Name seems to be this. Huzur Maharaj was popularly known everywhere as "Rai Salig Ram Bahadur, Retired Post Master General". The addition of His Parmarthi Name "Gurumukh Das" to His worldly name "Salig Ram" would have created confusion in the mind of the general public.

“Sar Updesh Radhasoami” and “Nij Updesh Radhasoami”, both in Hindi, are meant for the beginners. As these are almost covered by the English book “Radhasoami Mat Prakash”, and more fully by the books of Prem Patras, they need not be translated into English.

The list of the Bhandara dates of 1965 will be supplied later when the almanac for the Vikram year 2022 is available. For the present, it would do to give you the following two dates :—

Basant Panchmí..... Satuday 6-2-1965

Holí ká Satsang..... Thursday 18-3-1965

With hearty Radhasoami to you and sister Florence,

Yours affectionately,
S. D. Maheshwari

(803)

R. S.

From : Onkar Nath Maewal, Mfg. Chemist,

H. S. Mills, Ltd., Gola Gokaran Nath, Dt. Kheri,

U. P.

Dated 23-11-1964

.....Bháí Sant Dás Jí,

I had an occasion to go through your two books
(1) Correspondence with Certain Americans, Vol. 2
and (2) Truth Unvarnished.

^ Your "Correspondence with Certain Americans" is an equally valuable guide for English-knowing Indian brothers. It has answers to so many questions in simple and comprehensive way to mend the mind and its evil tendencies. These small wavelets full of pristine truth do a greater benefit than those big waves which wash away the entire plane.

It needs to add that your "Truth Unvarnished" has exposed to light many misunderstandings prevalent in our Radhasoami Faith and has established logically and in a scientific way that adherence to the path as advocated and in process by the parent stock only can lead us to complete salvation *in the least possible time*.

With hearty Radhasoami,

Yours very humbly,
Onkár Náth Máewál

Bhai S. D. Maheshwari,
Soami Bagh,
Agra.

(804)

R. S.

Soami Bagh, Agra-5
November 27, 1964 .

Ms dear brother Harold,

Yours of the 20th to hand. The sounds, you have been hearing without sitting for Bhajan or

Dhyan, are superfluous. But since they come from the right side or ear, you may hear if you so like, or you may not hear them if you are busy in your work or they cause disturbance or you do not like to hear. Apart from its coming from the right ear or side, the test of the sound of bell being real is that you hear it in Abhyas, and, on hearing it, your mind becomes quiescent and engrossed in Abhyas so much so that you become oblivious of everything else in this world, you feel the bliss and pleasure of abstraction and withdrawal of the mind and spirit to higher regions, your love, yearning and longing for meeting the Supreme Being are enhanced, and the impure desires and worldly ties and attachments are weakened day by day.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari

(805)

Ram Nath Puri
824, W. Woodward
Fresno 6, Calif.

Nov. 19, 64

The Director,
Radha Swami Sat Sang,
Agra, India.

Dear Sir,

Please send me some information about your society and send me a sample copy of any magazine

or newspaper in English you issue and what is its annual subscription.

I attend monthly meetings of the Ruhani Sat Sang here. I had some of my relatives in Lahore as members of your society including Sri Shiv Bart Lal, M. A.

Moreover, I would appreciate address of my friend Guran Ditta Mallof Sharaqpur, who was living in Benares in 1947, when I visited India in that year. I like to get into correspondence. He belongs to your society and you might know his address.

With best wishes,

Sincerely yours,
Ram Nath Puri

I do not read Hindi magazines or books as they are printed in fine print. I am 83 years old and read without glasses.

(806)

R. S.

Soami Bagh, Agra-5
November 28, 1964

Dear Mr. Puri,

Yours of the 19th to hand. Soami Bagh, Agra, is the parent Radhasoami Satsang as founded by Param Purush Puran Dhani Soamiji Maharaj, and continued by His successors Huzur Maharaj, Maharaj Saheb, Buaji Saheba and Babuji Maharaj.

Beas, Ruhani Satsang, Dayal Bagh, Shiv Brat Lal's sect, and a host of others, are all dissentient groups, each having its own separate line of gurus, different from the parent line of Soami Bagh, Agra.

Soami Bagh Satsang issues no magazine or newspaper in English or any other language.

Soami Bagh Satsang is not a society. It is purely a religious institution, not interested and involved in any mundane activity of social, economic, and political nature, such as education, agriculture, industry, commerce, business, etc., in an organized form.

Beas and Dayal Bagh groups are societies as they are registered under "Societies Registration Act (XXI of 1860)".

We do not know Mr. Guran Ditta Mall of Sharaqpur. He does not belong to the parent Satsang, Soami Bagh, Agra.

You may contact (1) Mr. H. W. McQuinn, Rte. 1, Box 1506, San Marcos, California, 92069, (2) Mr. F. M. Young, 1708 Milvia Street, Berkeley, California, 94709, or (3) Mr. H. M. Ross, 2785 Jackson Street, San Francisco, California, 94115. They will supply you all the information you may require.

If you desire to continue correspondence, please address your letters to "S. D. Maheshwari, Soami Bagh, Agra-5, India".

With hearty Radhasoami,

Yours sincerely,
S. D. Maheshwari

(807)

R. S.

London

29th November, 1964

Dear Brother Sant Das,

Although I have not yet commenced work, and have had many free moments (including days spent in bed with recurring temperature due perhaps to the sudden change of climate), I have found it quite difficult to get into a collective frame of mind for writing letters.

I, therefore, apologise for not having written once again to thank you for the untiring journeys you made on my behalf to take me to the birth-places, homes and Samadhs of the Masters. Commencing with our memorable air-journey to Váránasí (Benáres) to attend the Bhandara of Maharaj Saheb, I can say that I was hardly expecting such a magnificent building assuming that only within the settlement of Soami Bagh (Agra) were there such. I still recall the peace and tranquillity experienced at the Samadh. At the time it did occur to me that this was partly due to not having the aggravating influence of the Dayal Bagh settlement, surrounding it, as in the case of Soami Bagh (Agra). The dignity with which the Satsangis attended the Bhandara and dispersed after, for their respective homes, was quite admirable. I was extremely happy to meet the charming old lady, the daughter of Maharaj Saheb, her children and grandchildren. The grand-son who so graciously invited

us to breakfast, I again met and spoke to on several occasions when he came to Soami Bagh (Agra) to attend the Bhandara of Babuji Maharaj.

The solicitor* (whose name I cannot for the moment recall) whose luncheon party on our last day 15th October, was very much appreciated, also the effort he made in spite of ailment on that day, to take us to the birth-places, family-houses of Babuji Maharaj and Maharaj Saheb and also to the home of Buaji Saheba to whose son I was introduced and who showed all family portraits. I considered myself extremely fortunate indeed.

The visit to the shrine of Kabir Saheb was quite an experience for me. It conveys quite clearly how the sacred Truth can develop into a symbol of rituals and outward demonstrations. We were, as were told, fortunate to be shown the inner chambers containing some of the original scripts of Kabir Saheb, by the permission of the gracious old gentleman, who, I believe, we were told, was the keeper of the shrine and who offered us Prashad, and said a few words which were, because of his great age, spoken with great effort.

I was sorry that I was unable, due to fatigue, to accept the offer of Mr. K. K. Kalia to take a trip on the river Ganges, but was able to see the people taking the ceremonial dips which was customary during the Hindu festivals. We witnessed some of the celebrations of the lanterns (or lamps)

* Sri Murari Mohan De. See letter No. 559 at page 47.

and saw the proverbial beggars lined up across the walk. It was quite an unforgettable sight.

Having, during the earlier afternoon, visited the Indian and Chinese Buddhist shrines and visited the Benares Museum where we saw the exhibits of relics of the 5th and 6th centuries, which I thought were remarkably preserved for such a length of time—my sight-seeing in Benares was complete. In fact, I cannot but confess that I was not particularly interested in any activity which took me out of the sacred environment, but was extremely grateful to have had the opportunity to combine some sight-seeing with my pilgrimage.

Finally our visit to the Taj Mahal and the Fort, which, as you so wisely said, should be done, as it proved to be the first question concerning which I was asked by friends and acquaintances on my return. You seemed to show no sign of fatigue on a walk which seemed endless to me and the heat almost stifling. I must admit that your little grand-son (eldest one) fared better than I did.

Our final journey, through winding streets and *cul-de-sacs* to the birth-place of Soamiji Maharaj, acted as a reviving tonic to me. Although the actual room and house has now been developed and remodelled, yet it retained its atmosphere of peace. One can understand that a Saint was born in such an area ! Years ago, or should I say a century ago, conditions must have been considerably worse than even the present day. It is conceivable that Radhasoami Dayal must have taken pity on our miseries and degradations !

To enlarge on my actual stay at Soami Bagh would be futile. Since the outward experience can always be spoken, and my purpose was a deeper one, I can but say that my greatest joy was attending Satsang, in comparison to which everything else was secondary. I recall the tunes of many of the Shabds, to which I have composed my own wordings until such time as I can replace them with the originals.

To you, I can but again express my deep gratitude for your kind hospitality, the effort to prepare a comfortable room for me (which became quite a sanctuary), the services rendered by those you had instructed and the loving kindness of the members of your household. Mr. Hirjee Bhoy¹, Kakko Babu², Santo Babu³, his son⁴, Uncle Sam and the many others who contributed towards making my stay pleasant, I thank them all.

Now all which remains is for me to be still that I may know and experience the Grace of Radhasoami Dayal, and to assimilate that which I have collected, known and unknown, for which I am infinitely thankful. Lloyd and I will, I know, be able to attend Satsang at Soami Bagh soon by His Grace.

Our hearty Radhasoami greeting to you and family and to dear little Radha Pyari⁵,

Sincerely,
Maude Shackelford

(1) The President of the Council. (2) The Joint Secretary of the Council. (3) The youngest and the only surviving son of Babuji Maharaj. (4) The second son of Santo Babu, or the grandson of Babuji Maharaj. (5) Daughter of the author's second daughter.

Mr. Wazir Chand called a week after my arrival and collected his Prashad for which he was most pleased. He spent a pleasant afternoon with us and hopes to return often as I believe he liked the atmosphere. We had been holding Satsang.

Mr. Chand has the tape (containing Shabds). He will be coming again when Lloyd is down for the holidays. So we can then use these recorders, his and ours, to make the copies for the two Americans if you would kindly forward their names.

R. S. greetings to Mr. Mitra, his niece, your sons, daughters and wife — so unceasingly active — your grand-son (the eldest one, Dayal Das) with the laughing eyes. I have a clear picture each day of Soami Bagh and inmates. Hope Mr. Kalia has quite recovered now.

R. S.

(808)

R. S.

Soami Bagh, Agra
2 - 12 - 1964

My dear brother Harold,

Yours of November 26 to hand. Smoking in moderation is not prohibited in Radhasoami Faith. If you wish to give up smoking for the reason of health or for any other reason, you may do so. If you are a heavy smoker, you may reduce the number

of cigarettes or cigars gradually. (Vide letters Nos. 12 and 25, pages 70 and 94 respectively, Correspondence, Vol. I).

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari

(809)

राधास्वामी

San Francisco, Calif.
November 25, 1964

My dearest Brother,

Tomorrow is Thanksgiving Day in our country and for us, it assumes great significance this year. I, especially, cannot possibly imagine how His Grace could have been so great as to have been willing to let me come to Him, but I pray that He will make me worthy of so great a Love and fill me with yearning all the rest of my life.

Harold comes to the day with great heart-ache, remembering that last year he left just before the holiday to spend the month of December at Dera (Beas) and never, in that entire time, had the good fortune to find out about Soami Bagh so that he might have had the great blessing of paying obeisance to Radhasoami Dayal Babuji Maharaj and meeting you. But such was the Mauj.

Thank you for your letter of November 18th, all the information and references in it, and the admonition about reading Beas literature. We have kept the Beas Sar Bachan and Spiritual Gems, only for use in pointing out differences to Beas Satsangis who ask. We got nothing out of the literature before, so we certainly would not turn to it now. But it never occurred to me that the magazines (and especially the one printed in America which is very poor in content) should not be looked over. We have written that neither it, nor the South African magazine should be sent to us, but the American one continues to come. Shall I send it on to you — would it be of any use in your work ? — or just dispose of it ? At any rate we will not read it again, and I thank you for bringing this to our attention.

We had read letter No. 428 in Correspondence, Vol. 2, and spoke about it before we wrote you our idea of sending money from which to ask you to draw. Our idea was not to send you a lump sum with the request that you take some out for each of the Bhandaras and the three festivals so we wouldn't have to worry about remembering. It was just that so often we feel like sending something and find it difficult to get to the Post Office at that time. However, we shall abide by your advice and we can see the value of making the effort each time, which is bound to keep the Sant Sat Guru more strongly in our minds. Will you be good enough to send us the dates for 1965 for Bhet for Bhandaras and festivals.

The Indian Satsangis from Beas are very influential in this country because people feel they

come from the place where the headquarters of all the groups are maintained and so must have first-hand knowledge of them all. Actually, our experience has been that very few of the Indians have done much studying or reading and that nearly all of them are raised to accept whatever Beas says without questioning. And to our amazement almost all of them confuse (or pretend to) Soami Bagh with Dayal Bagh. This was the main reason that we never investigated Soami Bagh, which we were told, on numerous occasions, was highly industrialized, etc., etc.

A Beas Satsangin told me that you were very ill and going to retire and your son was going to take over. I told her that I had in my hand a letter of four pages written by you less than a week ago, so that the report of your illness could not possibly be true.

Dear Brother ! Harold and I would like to make a request of you which we hope will not in any way offend you and which we would be most grateful if you would seriously consider.

We know that all the American Satsangis must want, as we do, to come to Soami Bagh as soon as possible. Since most of us probably feel that if we get there once in our lives we will be most fortunate, we imagine that all who can come at all are probably waiting until the next Sant Sat Guru manifests Himself. And undoubtedly there are many who will not be able to afford to make that trip even when that event takes place.

Since we want to come more than anything else in the world, and want to bring our children when

we do, we are saving everything we can for that purpose. However, it will be quite costly and we are not sure just how soon we will be able to do it, Mauj willing. But we do have plenty saved for one person and we have thought how wonderful a blessing it would be for all American Satsangis if, since you are going to retire, you could come to the United States for as long as you would be willing to stay. A round-the-world trip from Delhi would allow you stop-over privileges in the east as well as the west, and contact and Satsang with an advanced Brother would surely be a most wonderful privilege for us all. We would consider it a great honor if you would allow us to send you the ticket. If you would stop in San Francisco we would be most privileged to have you as our guest here, but if you want only to stay in San Marcos, we will take our vacation whenever you are there and spend it there. The important thing is the personal contact with you which all of us so desire.

Nov. 27, 1964

We were extremely sorry to read in Herbert's letter that you actually have been ill and in pain and we pray that the cure you are expecting will take place quickly. There can only be a wonderful ending to all the mental and physical suffering that Mauj has seen fit to have you demonstrate as an example of love and courage and acceptance to all of us and may it be known very soon.

With loving Radhasoami and deepest gratitude,

Dorothe Ross

P. S. Harold has asked me to enclose one of his business cards.

Among the factories he represents is the importer of the Japanese Pentel Pen with which you may or may not be familiar. It is a wonderful bamboo marking pen which writes on almost any surface, including glass, plastic, photographs, etc. and comes in black, red and blue. He would like to send you some of these. We do think you might enjoy using them.

(810)

R. S.

Soami Bagh, Agra
4-12-1964

My dear sister Dorothe,

Yours of November 27. I am neither very ill nor ill. There is just a fissure in the anus, which, of course, gives intense suffering, at times. It is not an illness which could incapacitate or invalidate anybody. It is healing under the treatment of an expert homoeopath, who says that he would completely cure it.

All my sons have Master's degree in Arts or Science. One of them is an M. A. in English Literature. He helps me a little bit in my translation work. If he stays at Agra and works with me for some time, he may prove really helpful.

The English Translation of Prem Patra Part 3 and Correspondence Vol. 3 are under print. Prem Patra Parts 4 and 5 and one or two new books will take up the whole of the year 1965 or even longer. There is thus no chance of my leaving India till the middle of 1966, and if by that time the next Sant Sat Guru chooses to manifest Himself, it will be for you to come to India, and not for me to make a trip to your country. However I have thankfully taken note of your invitation and offer of meeting the expenses of my trip.

I am pleased to see RADHASOAMI written in Hindi by you

With hearty Radhasoami.

Yours affectionately,
S. D. Maheshwari

(811)

October 28, 1964

Dear..... ,

Until I re-typed your paper, Dad couldn't read it — and since it took me over two hours yesterday, I'd appreciate your not sending us any more in that condition !

Anyway, once he could read it and I could really see what it said, although the beginning is quite good, you are terribly mixed up about the regions of Kal and the identity of the Sant Sat Guru

..... ! this is not like Beas where you can read one discourse and all the rest are the same things said over again. In 10 or 12 books from Soami Bagh, you will find new ideas, explanations of certain phases, etc. Consequently, after reading Phelps' Notes, no one is in a position to try to explain the Radhasoami Faith to anyone else. Even Dad and I, after weeks of steady reading, have to compare notes on some things and straighten our misunderstandings of the way we have interpreted things.

If.....or.....or anyone else is really interested, they should read the books, one by one. If they are just curious or looking for a one-paragraph description of a complete science, they had better forget it. They wouldn't expect you to explain Chemistry or Physics in a few typed pages. Well, you can't do R. S. Faith that way either — in fact, it is even more difficult because the concepts are so foreign to most people.

So Dad and I suggest that you simply say, "I am not sufficiently well read yet nor familiar with the entire subject to give you this kind of an explanation. I have some books — if you want to read them, please do", and if they want more they can borrow yours or buy their own. And if they don't want to be bothered with that much reading, you have been told before to stop proselytizing ! The Supreme Father can do His own work — He doesn't need you. So for the present, read as you are able and stop worrying about someone else getting it. In fact, I wrote you before that if you are smart you

won't even mention it.'s room-mate didn't even know what was interested in — why should everyone you know be told about R. S. ?

I know it's hard not to be with Satsangis, but to be with Beas Satsangis is worse than none, except for people like the who don't feel the discussion of either group is necessary. We see.... once a week, and we never talk Sant Mat ! Dad thinks you'll be better off to stay away from the..They themselves aren't even pure Beas and they will only confuse you and deride Soami Bagh about which they know absolutely nothing. Forget all about Sant Mat except for your own meditation and reading. Enjoy your friends for any other reason and wait until you are home. We'll talk all you want.

I think you are quite a boy to have wanted to put all this down, but it is far more complex than you realize and the wonderful part of it is reading and studying — but only when you have time. Don't be in a rush — it will still be available. Concentrate on your school work and as soon the Sant Sat Guru manifests Himself we will all go to India. Love and kisses.

(812)

R. S.

Soami Bagh, Agra
7-12-1964

My dear.....,

Your letter of November 30, also the copy of your mother's letter dated October 28, 1964, and

her remark on your 'note' or 'paper'. I endorse every word and piece of advice tendered by your mother and hope you would act accordingly. Regarding your enquiry concerning your major field of interest at college, you must look to your parents for guidance and advice in such important issues and problems concerning your future career. And whatever course you ultimately choose for yourself think it to be the Mauj of the Supreme Father Radhasoami Dayal. Whatever the result, accept it as ordained by Him.

With prayer for Radhasoami's blessings,

I remain,

Your well-wisher,
S. D. Maheshwari,

(813)

Radhasoami

Dec. 3, 1964

Dear beloved Sant Das,

Acknowledging yours of Nov. 24th which arrived on Nov. 28th. Have been almost snowed under with answering letters etc. Please accept our sincere appreciation for answering our question as what was the Parmarthi Name and how you discovered It, "Rai Salig Ram Bahadur Gurumukh Das Saheb". It surely was appropaux. Kindly advise us what 'Das' stands for. This will sound to

you as very puerile but have never learned just what 'Das' means, assume that it means "Heavenly One".

Please accept our order for 12 copies of Prem Patra Part 6. This is a wonderful book; good size and should be read by every Satsangi; Disc. No. 5 is potent and believe that we will read it at the Bhandara as the subject for study and consideration will be "Mauj".

With a hearty Radhasoami,

Affectionately,
Herbert and Florence

(814)

R. S.

Soami Bagh, Agra-5
10-12-1964

My dear brother Herbert,

Thanks for your letter of the 3rd together with a beautiful Xmas greeting card.

Das = Servant in general. A knowing man; one who knows the universal spirit. A worthy recipient. Sometimes used by the speaker or writer as a mark of humility.

With hearty Radhasoami to you and sister Florence,

Yours affectionately,
S. D. Maheshwari

(815)

M. Mohan Mehta
Dept. of Petroleum Eng.
University of Texas
Austin 12, Texas

RADHASOAMI

Dec. 1, 1964

MR. SANT DAS MAHESHWARI
SOAMI BAGH
AGRA, INDIA
RADHASOAMI !

I HAVE A VERY STRONG DESIRE TO BE ACCEPTED
BY THE FATHER HAZUR MAHARAJ SANT SAT GURU
IN HIS SARAN. THROUGH UPDESH I FEEL I SHALL
BE ABLE TO FOLLOW THE SPIRITUAL PATH SHOWN
TO THE HUMANITY BY GOD INCARNATE SOAMIJI
MAHARAJ.

Very affectionately yours,
Man Mohan Mehta

(816)

R. S.

Berkeley, Calif.
December 11, 64

My dear brother Sant Das,

This acknowledges receipt of your welcome letter
of October 13th that arrived here on October 19th.
Sorry that I'm late in answering as I was waiting
for the delivery of the two books that you
previously mentioned.

On October 29th I received a copy of Holy Epistles Part 2, and on December 9th a copy of Prem Patra Radhasoami Part 6 was delivered here. It seems that I cannot thank you enough for these marvellous books of the Radhasoami Faith. The pictures of the Sant Sat Gurus in "H. E. Part 2" are joy to behold and words fail me in expressing my thanks to His Mauj for such gems.

I would like to ask you a simple question at this time. Who is that young man standing behind Sant Sat Guru Babuji Maharaj (last picture in H. E. Part 2)? I have compared your picture in Correspondence Vol. 2, opposite page 545, but haven't come to any definite conclusion.

I have been corresponding with Mohan Mehta, in Austin, Texas, at the request of Brother Herbert McQuinn. Also sent M. M. a small box of Prashad (sweet brown sugar balls) as I had plenty on hand, thanks to you.

It is my hope to attend the Bhandara of Huzur Maharaj on Christmas Day at the home of the McQuinns. A number of people are to receive initiation into the Radhasoami Faith. I have never witnessed a mass initiation before and it is about time for me to be present, depending upon His Mauj.

Today an I. M. O. is being sent to you to be used as you see fit. This has never worked a hardship on me for which I'm duly grateful. In "Radhasoami Faith : History & Tenets", it says in Bachan 13, Shabd 1, bottom of page 130, as

follows ;—"Service with money consists in spending it in the service of the Spiritual Guide. (30)"

Best wishes to you and your family with hearty Radhasoami and to all Satsangis at Soami Bagh, Agra.

Affectionately,
Frank M. Young

(817)

R. S.

Soami Bagh, Agra-5
December 17, 64

My dear brother Frank M. Young,

Yours of the 11th to hand. Regarding your so-called simple inquiry about the young man standing behind Babuji Maharaj (last picture in "Holy Epistles Part 2"), I would like to observe at the outset that no importance need be attached to him. This picture has been taken from a group photograph appearing next to page 264 in "Holy Epistles Part 1". The young man in question was in his 25th year at the time the group photograph was taken. In spite of his very high academic qualification, he could not secure a job, and never earned a penny. Just to keep himself busy profitably, he started taking notes of the discourses delivered by Babuji Maharaj in Satsang, in which work, Babuji Maharaj very graciously helped him. Facsimiles of the originals of two such discourses have been given in the book. What was started merely as an occupation to pass

hours of idleness has resulted by the grace of Babuji Maharaj in preservation of the most invaluable treasure-house of His Bachans. All glory and praise be to Him, how "He fulfils Himself in many ways!" The story of the young man's life and work is very aptly summed up in the famous lines of Shakespeare, appearing below the picture.

With hearty Radhasoami,

Yours affectionately,
S. D. Máheshwarí

(818)

य. १.

(I hope this reads R. S.)

San Francisco, Calif.
December 10, 1964

Dearest Sant Das,

Thank you for your loving letter of December 4th. I would not write you so often, because whatever I have to say is of no importance but in a letter in "Correspondence I", you have written to someone that he did not have mail from you because he hadn't written to you, and that any time he wanted to hear from you if he wrote, you would answer. So since Harold and I wait every day for a letter from you (even when one isn't due) we guarantee ourselves that treat as often as possible by writing you on any pretext, and can only hope you don't mind.

Via surface mail today we have sent you the latest Chicago Beas magazine, which we did not even look into, on your advice — plus the newest edition of “The Inner Voice” which came from Dera this week — apparently they are ignoring our letter of resignation, or else this was shipped before they received it. Anyway, we thought you might want to see it — we don’t know if there are any changes from past editions, since we didn’t open it, but it has been out of print for the past couple of years, so there may be. Also in that envelope I am enclosing an envelope and notice of the monthly meeting in Southern California which we continue to receive. Please note the “R S” on the envelope — something we have never seen on a Beas bulletin or letter of any kind before. Also, we note that Charan Singh is now being referred to as “Guruji” which is absolutely new. We have no idea why this is being done — formerly nothing except “Maharaj Ji” or “The Master” was ever used — but it may be of interest to you.

We are happy to know that you are not ill, but I particularly am most compassionate about your pain, having had an anal fissure removed over twenty years ago. I have never had trouble since the operation, but the one thing, I remember was helpful, was what are called “sitz baths”, if your homoeopath has not yet suggested that. One sits with the legs hanging over the tub and the buttocks about three inches off the bottom of the tub, in warm, but not hot, water. It is extremely soothing when the pain is intense.

Yes, we certainly agree that if the Sant Sat Guru manifests Himself, whatever be the time, it will be our prayer and our great good fortune if we are given the Grace to come to India — as quickly as possible. But if it is not the Mauj that it takes by 1966, the next greatest Gift for all of us would be to have personal contact with you here. We shall remind you of it again one year from now.

I have two questions to ask. First, how are the names of the Sant Sat Gurus chosen? I mean how did the name Rai Salig Ram become Huzur Maharaj, and Misra become Maharaj Saheb? Is there any connection or are all of these just titles of great respect?

Second, having just finished Sar Bachan Prose again, I am conscious of how often Sat Nam is used and how little reference is made to Radhasoami in this work, whereas you have pointed out how frequently it is the other way around in Sar Bachan Poetry. Since there has been so much dispute about whether Soamiji Maharaj gave out Radhasoami in preference to Sat Nam, why wasn't the Poetry rather than the Prose translated into English so that those who cannot read Hindi would be aware of the truth? We, for instance, didn't even know there was a Sar Bachan Poetry until we found Soami Bagh and certainly had never before found any translations from it. Had it not been for His Grace, we would have died without knowing there was a higher Isht than Sat Nam. Is Mauj the only answer, or is there instruction in the Prose that is not in the Poetry? Anyway, the Soami Bagh edition is not only beautiful but so *alive*. I can hardly believe

there is any similarity between it and the Beas edition which I struggled through twice and considered “discipline” — I never realised the importance of translating and editing before.

With most loving wishes and grateful Radhasoami from Harold and myself,

Dorthe

(819)

R. S.

Soami Bagh, Agra-5
December 19, 64

My dear sister Dorothe,

Yours of the 10th. I know of the ‘sitz baths’. But I am so awfully busy that I have no time to try these things. The homoeopathic medicine is the easiest to take. By the grace and mercy of Radhasoami Dayal, my anal fissure is completely cured for the present.

Shiva Dayal Singh Seth, Salig Ram, Brahm Shankar Misra, Maheshwari Devi and Madhav Prasad Sinha were the family or worldly names of Soamiji Maharaj, Huzur Maharaj, Maharaj Saheb, Buaji Saheba and Babuji Maharaj respectively given to them by their parents. Seth and Misra were the patronyms of Soamiji Maharaj and Maharaj Saheb respectively. Soamiji Maharaj and Babuji Maharaj were Khattrís by caste. Huzur Maharaj

was Káyasth. Maharaj Saheb and Buaji Sahebá were Bráhmans.

The worldly or family names, too, of the Sant Sat Gurus have some significance. Soamiji Maharaj's name consisted of four words, Shiva, Dayal, Singh and Seth. Shiva is the deity of the region above the third Til. Soamiji Maharaj never descended below the third Til. He was a Swatah Sant. Shiva represents destructive quality, as he is the deity of destruction. But Soamiji Maharaj was Dayal, which means Merciful. He was the embodiment of Grace, Mercy and Kindness. Next word is Singh which means a lion. In putting down Kal and Maya, Soamiji Maharaj was like a lion. He came here with the sole purpose of curbing the forces of Kal and Maya and saving the Jivas from their clutches. So His name was Shiva Dayal Singh. The last word is Seth which means a banker, a money-broker, a millionaire, a capitalist. Seth is a sub-caste of Khattrís. Soamiji Maharaj's father was engaged in banking business and was a monied person. From Parmarthi point of view, the fund of one's spirituality is one's capital. Soamiji Maharaj was the Ocean of the wealth of spirituality.

राधास्वामी मिल गये भारी सेठ

Rádhásoámí mil gaye bhárí Seth

(XXXVI/8, 5 Sar Bachan Poetry)

Translation :— I found Radhasoami, the biggest Seth, all rich in the wealth of spirituality.

From every point of view, He was a Seth, and His name Shiva Dayal Singh Seth is the most appropriate one, full of deep significance and meaning.

“Salig Ram” is a kind of sacred stone said to be typical of Vishnu, as the Phallus is of Shiva, and hence it is worshipped by Hindus. Vishnu is the deity of protection, representing preservative quality. In particular, “Sálig Rám” is associated with extreme tenderness, softness and kindness. So was Huzur Maharaj. He was tender, soft and kind like a mother who is ever ready to do anything and everything for her children. Some Satsangi fell ill. The doctor gave him medicine. But he would not take it unless it was *prashadified* (sanctified) by Huzur Maharaj. So he presented the medicine before Him and prayed that He might graciously take some of it. Huzur Maharaj acceded to the Satsangi's prayer and took a little of the bitter medicine. Such was the tenderness, mercy and kindness of Huzur Maharaj. This is just one out of innumerable instances.

“Rái Bahádur” was one of the various titles of honour used to be conferred by the British Government in India, in recognition of some meritorious services rendered by a person. Huzur Maharaj was awarded the title of “Rai Bahadur” on 31st August 1871. Since then His full name was written as “Rái Sálig Rám Bahádur”.

The names “Brahm Shankar”, महेश्वरी “Maheshwari” and “Mádhav Prasád” have also their own significance and meaning.

As to their appellations, the elder Satsangis began calling or addressing them as such, and the rest of the Satsangis followed.

When the Supreme Name RADHASOAMI was disclosed by Soamiji Maharaj, Huzur Maharaj and others of His disciples in whom the awakening of spirit had sufficiently asserted itself, at once recognised the sublimity of the Name and gave the appellation of "Soamiji" to Soamiji Maharaj and of "Radhaji" to Radhaji Maharaj.

"Huzúr" means presence, attendance; the royal presence; the presence of a superior authority (as a judge, etc.); the person of the monarch or of any high functionary; your Majesty, your Highness, etc. As Post Master General, Huzur Maharaj held a very high position and authority. He was, therefore, addressed as "Huzúr" by everybody. Later on, when He began to function as Sant Sat Guru, Maharaj Saheb, Babuji Maharaj and other elderly Satsangis gave Him the appellation of "Huzur Maharaj". "Maharaj" is a respectful mode of addressing kings or other great personages (my Lord, your Majesty, your Highness).

Maharaj Saheb belonged to the first of the four original castes of Hindus, being a Bráhmaṇ. Bráhmaṇs are, out of respect, addressed as "Pandit", which means a scholar, a learned man. Huzur Maharaj used to address Maharaj Saheb as "Pandit Ji", while Satsangis used the appellation of "Pandit Ji Maharaj". After the departure of Huzur Maharaj, Babuji Maharaj and other elderly Satsangis dropped

the word "Pandit" and began to address Him as "Maharaj Saheb".

Father's sister is called 'Buá'. "Buájí Sahebá" was addressed as "Buájí" in the time of Maharaj Saheb as She was the elder sister of Maharaj Saheb. After the departure of Maharaj Saheb, Babuji Maharaj and other elderly Satsangis began to address Her as "Buájí Sáhebá" or "Buájí Maháráj". "Sáhebá" is the feminine gender of Sáheb.

Bábú=Prince, noble ; a title of respect, as Sir, Mr., Esq.; young master; father; a term of endearment applied to children.

Maharaj Saheb used to call Babuji Maharaj as "Babuji", and Satsangis as "Babuji Saheb" or "Babu Saheb". Maharaj Saheb also sometimes called Him "Babuji Saheb".

Babuji Maharaj often suffered from piles. He had constipation. Sometimes he was late in coming to Maharaj Saheb's Satsang which started punctually at 6. A. M. Before delivering discourse, Maharaj Saheb would cast a glance at the place where Babuji Maharaj used to sit. In case Babuji Maharaj was not there, Maharaj Saheb would invariably send somebody to Babuji Maharaj's house to inform Him that Maharaj Saheb had come to Satsang. After Babuji Maharaj had come and taken His seat, would Maharaj Saheb begin His discourse.

After the departure of Maharaj Saheb, Táújí Sáheb, the first Secretary of the Council, and a few other elderly Satsangis began to address Babuji Maharaj as such. When Babuji Maharaj expressed His displeasure at the addition of the word

“Maharaj”, Tauji Saheb would beg His pardon and give an undertaking to be careful in future; and added, “What difference does it make if I say Babuji Saheb or Babuji Maharaj ?” Thereupon Babuji Maharaj would say, “Don’t say Maharaj”. But on the next occasion, Tauji Saheb would again address Him as “Babuji Maharaj”; and again Babuji Maharaj would show His displeasure. This sort of fun went on for some time. Satsangis enjoyed it heartily. Ultimately Babuji Maharaj gave up expressing displeasure and resentment, and came to be addressed as “Babuji Maharaj”.

It is incorrect to say that in Sar Bachan Prose, Sat Nam has been more often used than the Most High and Powerful Name RADHASOAMI. “Radhasoami” occurs more than 30 times in Sar Bachan Prose, while Sat Nam is to be found at 12 places only. Moreover, RADHASOAMI has unequivocally and unambiguously been referred to as the highest stage, whereas Sat Nam or Sat Lok to be far below RADHASOAMI.

As regards the translation of “Sar Bachan Poetry”, which is a unique revealed Text, we can only pray to the Supreme Father Radhasoami Dayal that He may make it available to us whenever it is His Mauj.

With hearty Radhasoami,

Yours affectionately,

S. D. Máheshwarí

संतदास माहेश्वरी .

P. S.

Thanks for the beautiful Xmas greeting card so lovingly sent by you.

As stated above, "Misra" was the patronym of Maharaj Saheb. Its literal meaning is (1) a respectable or worthy person : usually affixed to the name of great men and scholars; (2) a title of Brahmans.

R. S. is रा० स्वा०

(820)

Radhasoami Sahai

Coventry (U. K.)

14-12-1964

Dear Bhái Sáheb,

Hearty Radhasoami. Your letter of 27th ultimo was received for which I thank you. I must express my thanks for the book साध संग्रह अथवा राधास्वामी मत की भक्त माल (Sádh Sangrah athvá Rádhasóamí Mat kí Bhakt Mál) which I received long ago. My wife went through the book soon after it was received and now she is reading it out to me, being in Hindi. Every publication has got its value in its own place for a Satsangi. But this one is really great as it gives the history of Radhasoami Faith and gives an impetus to a Satsangi to form his daily life to reach the object.

I have been to Mrs. Shackleford last week-end and spent my day with them. I hope to see them in the Xmas holidays and my wife and Surat Pyari

might go with me and will read it out to her as well with a translation.

With hearty Radhasoami to all in the family,

Yours affectionately,
Wazir Chand

(821)

राधास्वामी सहाय

Austin
22-12-1964

.....माहेश्वरी जी !

राधास्वामी । आपके दोनों खत मिले तथा रजिस्ट्री air mail से उपदेश के पर्चे भी । इनको पाकर इतनी खुशी हुई कि क्या बयान करूँ ! हुजूर संत सतगुरु बड़े दयालु हैं कि इस ना-चीज़ soul को भी सही रास्ता दिखला दिया । अब मेरी हुजूर से बिनती है कि वह अपनी मौज से मुझे इसी रास्ते पर चलायें । नादानी में कई बार भूल हो जाती है तो हुजूर ऐसी भूल न करने दें ।

आपने मुझे “आरतियां” व “नूतन-भक्तमाल” पुस्तकें भेजी हैं, उसके लिये बहुत २ धन्यवाद । मुझे इन सब पुस्तकों व प्रसाद का बहुत इन्तजार है । Young साहब ने कुछ लड्डू भेजे थे जो मैं रोज थोड़ा-थोड़ा इस्तेमाल करता रहा । McQuinn साहब ने एक tape भेजा जिसमें chantings (पाठ) और बाबूजी महाराज की आवाज है । सुन कर बेहद ही आनन्द हुआ ।

आजकल यहां Xmas पूरे जोरोशोर में मनाया जा रहा है । हर सड़क और हर सड़क पर हर घर सजा हुआ है । आज से हमारी दो हफ्ते की छुट्टियां हो गई हैं । मैं San Marcos नहीं जा पाया क्योंकि एक तो बहुत दूर है, दूसरे इन छुट्टियों में मुझे Thesis पर काफ़ी काम करना है ।

आपको तथा घर पर सबको यथायुक्त प्रणाम तथा Xmas और नया वर्ष बहुत २ मुबारक हो ।

राधास्वामी ।

आपका

मोहन

(M. Mohan Mehta)

(822)

आर. एस.

January 4, 1965

Dear एस. डी. माहेश्वरो !

This Hindi alphabet reminds me very much of the Hebrew, with which I am almost as unfamiliar, but both seem equally difficult. Anyway, although I'm not taking it seriously, I find it fun to try to write a word here and there and I do appreciate your kindness in sending me the little book which I assume is some kind of primer. I'm beginning to suspect that it should be written from left to right instead of right to left, but I'm sure you will be able to make out what I tried, even if it is written backwards !

We went to San Marcos for Huzur Maharaj's Bhandara and all went through the initiation again. Herbert and Florence are just beautiful people and so warm and hospitable. Even our daughter who wasn't very happy about going down was so

delighted with Florence that she asked if she would be her adopted grandmother. We were a very small group, but it was a very happy meeting. We spent all day Friday and Friday evening at the McQuinns' and then came back again on Saturday morning for breakfast and a last visit before going to Los Angeles. We were so fortunate that Herbert had a copy of Prem Patra Part 6 and Holy Epistles Part 2 that we were able to buy.

When we returned home Monday night, there was a letter (No. 819) from you waiting for us, and I do so appreciate the time you take to answer my questions. The stories of the Sat Gurus' names are not only interesting but the little tales you have added about Them are charming. Thank you so much. And in re-reading your letter I find that at the end, you have shown me how to write R. S. in Hindi. I see that it does not look at all like the way I started my letter, so I shall try to do better at the end.

With hearty रा० स्वा० and loving greetings,

Dorothe Ross

(823)

R. S.

Soami Bagh, Agra-5
January 8, 1965

My dear.....,

Yours of the 2nd to hand. You should carefully note and act upon the following :

(1) "I think you are quite a boy. Don't be in a rush — it will still be available. Concentrate on your school work." (vide letter No, 811, page 448).

(2) ".....nor is it necessary for him to devote two or three hours a day to Abhyas and other Parmārthī pursuits. Sumiran for fifteen minutes morning and evening and reading a few pages of the holy books daily will do for the present." (vide letter No. 800, page 424).

(3) Sant Das : After the departure of Soamiji Maharaj, Your Grace had applied Yourself to studies. How did Huzur Maharaj take You under His care ?

Babuji Maharaj : "It is like this. Huzur Maharaj did not attract either Maharaj Saheb (who was senior to me by three months) or myself to His Satsang at that time as we were students. The reason was that if we had attached ourselves to Satsang, our studies would have suffered. When our education was over, Huzur Maharaj was pleased to visit Benares....." (vide bottom of page 496, 'Holy Epistles Part I').

(4) It is a mistaken idea that if you apply yourself to meditation or spiritual practices and thus increase your power of concentration, you will be able to do your school work faster and more thoroughly. No, no. Only diligent application to school work will enable you to do it properly and correctly. Spiritual practices for spiritual results, mental and physical exercises for mental and

physical results. "Internal spiritual powers are not intended for the performance of physical work, which can be done by physical forces." (bottom of page 74, "Discourses on Radhasoami Faith" by Maharaj Saheb).

(5) You have quoted, rather misquoted, two statements from what you call 'Instructions for new initiates', supplied to you by Mr. McQuinn. For ready reference, I copy them from your letter under reply.

(a) Apathy, indifference and detachment for the Holy Feet.....are the signs of spiritual progress.

(b) Between 12 and 3 A. M. one should not perform Dhyān and Bhajan.

Either Mr. McQuinn has committed a mistake in copying from my letters or you have done so. Anyhow, I had to spend a lot of time in turning the pages of the old files and the printed books of "Correspondences" to locate the passages. The correct versions are :—

(c) "Apathy, indifference and detachment from mundane affairs and proportionately increased love and affection for the Holy Feet of the Supreme Father Radhasoam Dayal are the signs of spiritual progress. (bottom of page 376 to top of page 377 "Correspondence" Vol. I).

(d) "From 12 midnight to 3 A. M. Kal is very active. It is during this period that the

worst crimes are committed in the world. The seat of the spirit in sleep, during this period, is comparatively at a low level. One may not perform Bhajan and Dhyān, but if one only keeps awake in the company of Sants, Sadhs and Mahatamas, at this time, it will do him immense good.....” (page 343, “Correspondence” Vol. I).

(6) It does not mean that one should not perform Dhyān and Bhajan between 12 midnight and 3 A. M. Rather, one is enjoined to do so, if one can. Further, it emphasises the importance of the company of the Sant Sat Guru. If one is fortunate enough to keep awake in His company, at this time, one will derive immense spiritual benefit without performing Abhyas. Pages 323 and 339 of “Correspondence Vol. I” may also be perused.

(7) Your next inquiry is “Could you also explain the concept of ‘Holy Feet’ ? This terminology is strange to a Western mind.” Please read (i) pp. 512-513 Correspondence Vol. I, and (ii) pp. 482-484, Correspondence Vol. II.

(8) You are yet a student. You should daily have undisturbed sleep for at least 6 or 7 hours. You need not keep awake between 12 midnight and 3 A. M. for performing Abhyas.

(9) I wish you could have addressed your letter to any elderly Satsangi, such as, Mr. McQuinn, Mr. Frank M. Young or Mr. & Mrs.

H. M. Ross, who would have given you the necessary reply.

With hearty Radhasoami,

Your well-wisher,
S. D. Maheshwari

(824)

Radhasoami

San Francisco, Calif.
January 12, 1965

Dearest Brother,

It seems we must be very careful about that for which we ask Radhasoami Dayal, or we may get more than we can handle ! You will recall that I was half-complaining about our lonely life these days, although I am beginning to enjoy it. But suddenly we have been deluged (comparatively speaking to the past three months) with inquiries, and where perfect strangers are concerned we feel like the blind leading the blind.

Last Saturday a lady called and spoke to Harold. She said some friends of hers in Canada had just taken the Beas initiation and the Beas representative up there (whom we don't know), knowing of us but not knowing we had left Beas, had her friends send her our name and ask her to contact us. Harold told her we had found the original doctrine in another group and left Beas, but that she would be welcome to come and see us and hear about Soami Bagh. She said she would call sometime and do

that — but an hour later, after Harold had gone out, she rang our bell and she stayed all afternoon talking. I know so little that I felt very incapable of making proper explanations, so I just kept saying Radhasoami, Radhasoami, to myself all the time as I tried to tell her a little about Radhasoami Faith. We gave her the pamphlet on “R. S. Faith and the Holy Samadh” which we have, Herbert’s name and address and a list of the books and a picture of Babuji Maharaj before she left. Then last evening, she called again and asked a number of questions and asked if she could come, possibly this Sunday and bring two other people who are interested. We of course said she could, but we wish we were better qualified. I was most fortunate that I had your letter (No. 792) of 27th October regarding the three types of Satsangis and the manifestation of the Sant Sat Guru, which I could read her when she asked me why we don’t have a Living Master when ~~the~~ books say it is of utmost importance. And we have decided to have some copies made of the three Appendices in the back of Maharaj Saheb’s “Discourses on the R. S. Faith”, so we can give them to inquirers who know nothing about Sant Mat and want some explanation before they send for the books. But if this is going to be happening to us, we need help to handle these people correctly.

Then last Sunday, we had a phone call from Vancouver, British Columbia, from a dear Beas friend who didn’t know until last week, when I answered his Christmas letter, that we had gone to Soami Bagh. He said that he wanted to know

about Soami Bagh because for several months now he had been having doubts about Beas, so we told him a little and sent him Herbert's name and address and suggested that he read "Radhasoami Faith: History & Tenets" and Maharaj Saheb's "Discourses" and then offered to send him our copy of Correspondence after he read those. He asked, as did the lady referred to above, if there are any Soami Bagh people in Canada, which we don't know.

Harold has just read in the paper that there is a food shortage in India, especially around the Delhi area. Do you need anything or is there anything we can do to help ?

Sant Das ! I have finally, for the last two days, been able to keep my mind on Sumiran by using the method in paragraph 40 of "Jugat Prakash Radhasoami". It works wonderfully, although I'm not quite sure just how to see the forms in the first two regions (I start with the heart centre, so finish at Trikuti). But I don't see or hear anything in Bhajan, except my breathing and sometimes the pulse in my thumbs. I do a little Sumiran and then Bhajan, because otherwise the street noises are so many that I wouldn't know if I did hear something. I do about twenty minutes, may be less, of listening and then I return to Sumiran and Dhyan and continue that for another hour. I know the Bhajan should come last, but it is only quiet enough to really concentrate on listening until about 5.40 A. M. (I start at 5). The noises of the city don't seem to bother the Sumiran or Dhyan. I know I

haven't enough love or yearning to expect much, but since the sound current is going on all the time whether we know it or not, should I be getting some sound if I am really concentrating as I think I am ? I'm so grateful for the Grace that is keeping my mind on the Sumiran now — I don't get much feeling of bliss in the sense I think it is meant, but I get great happiness from just knowing I haven't fallen asleep or let my mind wander all over as it always has before. I really feel this is a Gift from R. S. D. and I'm not complaining in any way — I just want to know if there is something more I should be doing to be meditating properly.

Sant Das ! we brought our two dearest friends into Beas two months before we left it for Soami Bagh and are heart-broken about it. Would the Sant Sat Guru redeem our mistake by bringing them to Him ? Loving Radhasoami.

Dorothe Ross

(825)

R. S.

Soami Bagh, Agra-5
January 20, 1965

My dear sister,

Yours of the 12th to hand. You should have a few spare copies of some of the holy books, for loaning to enquirers and seekers. Answering the enquiries of seekers is सेवा Sewá (service) to Radhasoami Dayal. In a few days you will find

yourself quite capable of giving correct explanations. Besides giving the name and address of Mr. Herbert, you may also direct seekers and enquirers to see Mr. Frank M. Young, 1708 Milvia Street, Berkeley, California, 94709, U.S.A. He is also equally capable of explaining things and is a nice devout soul.

Please stop at once using the method in paragraph 40 of "Jugat Prakash Radhasoami". In this connection, read Babuji Maharaj's letter No. 45 at page 182 of the book "Holy Epistles Part I", wherein it would be found that one should not, as a rule, practise this method, unless there is special necessity for it, and that too for not more than a day or two. Please note that you are to practise this method only off and on, for a day or two only; not daily and regularly.

Whether mind applies itself to Sumiran or not, whether the Sant Sat Guru's countenance appears in Dhyan or not, whether any sound in Bhajan is heard or not, go on performing Sumiran, Dhyan and Bhajan as much and as best as you can. Perform Sumiran the most. Have patience. What a Satsangi should expect and wish for is to see his love and yearning increasing day by day, and not seeing and hearing this or that. Read carefully "Prem Updesh Radhasoami" and you will learn to resign yourself to the Mauj of the Supreme Father Radhasoami Dayal, by and by.

There is no hard and fast rule that Bhajan should come last, nor is it like this that all the three practices of Sumiran, Dhyan and Bhajan should be performed at a time. The practitioner

is at liberty to apply himself to that mode to which he is inclined at a particular time. In essence, all the three modes are the same, i. e., parts of Surat Shabd Yoga.

Having once informed all concerned of your leaving Beas group and joining the parent Satsang at Soami Bagh (Agra), your duty is done. The Sant Sat Guru Radhasoami Dayal is taking care of all, and He would do what He deems fit and proper. Don't worry.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari

(826)

राधास्वामी दयाल की दया

राधास्वामी सहाय

San Francisco, Calif.
January 23, 1965

My dearly beloved Sant Das,

Radhasoami. Thank you so much for the trouble you took to copy the letters you wrote to as well as the one he wrote to you. You are both father and teacher, and I am deeply grateful.

One question please. Is it correct to say that for the first time in the history of humaniy, the Supreme Being of all, He who created the highest

lords of creation, Brahm, etc., etc., etc., took a human body in 1818 and called Himself Soamiji ? And for the first time made the highest of His Mansion accessible ?

Radhasoami

(all my love)

Harold

P. S. Would you kindly please tell me where I can find the hymn of "Commandments", viz., "Cheto mere pyáre tere bhale kí kahún" ? (page 81, Jugat Prakash)

(827)

R. S.

Soami Bagh, Agra-5

February 1, 1965

My dear brother Harold,

Yours of the 23rd January to hand. Yes, it is correct to say that the true Almighty Supreme Creator Radhasoami for the first time manifested Himself in human body in 1818 at Agra, and was known by the name of Soamiji Maharaj; and for the first time made the Highest Mansion accessible to to the Jivas.

The hymn of "Commandments" is given at page 98 of Jugat Prakash.

With hearty Radhasoami,

Yours affectionately,

S. D. Maheshwari

(828)

R. S.

Soami Bagh, Agra-5
(India)
6-2-1965

My dear brother,

Yours to hand.

Question : When will the Sant Sat Guru manifest Himself ?

Answer : Such questions should not be asked. Those who daily perform Abhyas (Sumiran, Dhyan and Bhajan) will themselves come to know of this event at the proper time.

The Bhandara dates are given below :—

- (1) Basant Panchmi.....6-2-1965 Saturday
- (2) Holi ká Satsang.....18-3-1965 Thursday
- (3) Guru Purnima.....13-7-1965 Tuesday
- (4) Bhandara of Soamiji Maharaj.....
20-8-1965 Friday
- (5) „ Maharaj Saheb.....4-10-1965 Monday
- (6) „ Babuji Maharaj....25-10-1965 Monday
- (7) „ Huzur Maharaj...25-12-1965 Saturday

Heartiest Radhasoami with folded hands.

Yours affectionately,
S. D. Maheshwari

(1978)

1978

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I am fallen, low and merit-all-nil,
but in His *Saran*, He took me still.
To the Lord so gracious and benign,
myriads and myriads of obeisance mine.
Even sinners, afraid of hell, all through,
are taken to *Sat Pur*, the Region true.
All-powerful is my merciful Guru,
He redeems jivas (like me) sinners all through.

... ..

APPENDIX

NOTES TAKEN AT SOAMI BAGH, AGRA

SUMMER 1961

by

JOHN DE VERRIER

(A)

Travelling Schedule :

	Time	Date
Dep : Boston via BOAC Charter (stop in London)	4 : 15 pm	July 4, 1961
Arr : Paris	8 : 40 am	July 5
Dep : Paris via Air France Jet (stops in Rome & Teheran)	10 : 10 am	July 14
Arr : New Delhi	2 : 10 am	July 15
Dep : New Delhi via Punjab Mail	7 : 45 am	July 15
Arr : Agra	11 : 45 am	July 15
Dep : Agra via Punjab Mail	4 : 45 pm	July 29
Arr : New Delhi	8 : 00 pm	July 29
Dep : New Delhi via Pan Am. Jet (stops in Teheran, Ankara, Istanbul and Rome)	3 : 30 am	July 30
Arr : Paris	10 : 00 am	July 30
Dep : Paris via BOAC Charter (stop in London)	0 : 45 am	July 31
Arr : Boston	9 : 45 am	July 31

(B)

Travelling Costs :

Round trip	Boston—Paris (charter)	Dollars 270.00
Round trip	Paris—New Delhi (Jet Tourist)	680.00
		950.00 = Rs. 4400.00
One way	New Delhi—Agra (a) Air Conditioned Class	Rs. 25.31
	(b) First Class	Rs. 12.00

Laurie's Hotel (inc. meals and tax)
daily Rs. 44.00

Taxis (a) Laurie's—Soami Bagh
(Round trip) Rs. 12.00

(b) Laurie's—Train station
(one way) Rs. 3.00

(c) Palam Airport (N. Delhi)—
Train station (O.W.) Rs. 9.00

(C)

Places Visited :

1. At Soami Bagh :

- (a) Babuji Maharaj's room and portion of His house
- (b) Holy Samadh of Soamiji Maharaj
- (c) Bhajan Ghar
- (d) Dispensary in Pili Kothi
- (e) Model of Samadh building
- (f) House of Dr. Umrao Raja Lal, President of Central
Administrative Council
- (g) House of Kakko Babu, Joint Secretary of Central
Administrative Council
- (h) House of Hirji Bhoy, Asst. Secretary of central
Administrative Council
- (i) Bhandarghar — house where food is produced for
Satsangis
- (j) Sant Das' house

2. In Agra proper :

- (a) Panni Gali --- House of Soamiji Maharaj
- (b) Pipal Mandi --- House of Huzur Maharaj
- (c) Taj Mahal
- (d) Agra Fort

3. In countryside :

- (a) Radha Bagh --- Sanctuary of Babuji Maharaj
- (b) Huzuri Bagh
- (c) Agam Bagh --- Cremation ground for Satsangis

(D)

Daily Schedule at Soami Bagh, Agra :

- (1) Taxi to Soami Bagh from the hotel at 7:00 am. Traveling time of 15 minutes. It was pre-arranged to have a taxi available at the hotel at this time, and also to await me at Soami Bagh at 7:00 pm.
- (2) Small breakfast of tea, bread and butter with Sant Das in his upper room.
- (3) Satsang in Babuji Maharaj's room 8:00 to 9:00 am.
- (4) Discussion period from the end of Satsang to 11:15 am in Sant Das' upper room.
- (5) Devotional Exercises in Bhajan Ghar until noon, while Sant Das took his bath.
- (6) Lunch with Sant Das in his upper room at noon. Lunch is the heavy meal of the day, and anywhere from 6 to 30 courses may be served, depending on the festivity.
- (7) Rest period after lunch from 1:00 to 4:00 pm.
- (8) Tea at the house of Kakko Babu, which is attended also by several other Satsangis. Visit lasted until Satsang time.
- (9) Satsang in Babuji Maharaj's room from 5:30 to 6:30 pm.
- (10) Light dinner of fruits and vegetables in Sant Das' upper room.
- (11) Return to the hotel at 7:00 pm. by taxi.

(E)

Miscellaneous Notes :

- (1) There are from 700 to 800 persons residing within the colony of Soami Bagh.
- (2) Four Satsangs are held daily at Soami Bagh at the following times :
 - 6:00 to 7:00 am. in the Holy Samadh of Soamiji Maharaj.
 - 8:00 to 9:00 am. in Babuji Maharaj's room.
 - 5:30 to 6:30 pm. in Babuji Maharaj's room.
 - 8:00 to 9:00 pm. in the Bhajan Ghar of Soamiji Maharaj.

On the 20th of each month, afternoon Satsang is held at Radha Bagh in remembrance of Babuji Maharaj's departure. The time of Satsang varies according to the season.

(3) American Satsangis visiting Soami Bagh, and travelling in town or to and from Soami Bagh, should restrict themselves to automobile taxis. Foreigners should preferably not use tongas (horse-driven carriages) or rickshaws (man-pulled bicycle carriages) when they are travelling without an Indian companion. The reason is that frequent accidents occur with these means of conveyance and it is not desired that foreigners be involved in accident.

(4) Kal always wins the initial victory. In the course of creation, Kal desired to have regions of his own over which to rule and govern. But he was without Surat (Spirit). It was the Supreme Father who granted him Surats; they descended along with Kal to lower regions, and energized the lower creation. Hence, Kal was allowed to have his way initially, and his desires were fulfilled. In the end, however, the Surats will return to the regions of Dayal Desh, and Kal will be the loser. A similarity may be applied to the present difficulties which confront Soami Bagh. Kal creates the trouble, and is allowed to have his way; yet, in the end, he will lose out.

(5) During the period of Interregnum, American Satsangis should come to Soami Bagh for the sole purpose of attending Satsang. They should not become involved in the difficulties with which Soami Bagh or individual Satsangis are confronted for these are always going on.

(6) When the Supreme Father offered Surats to Kal, it was also for the good of the individual Surats, who could not gain consciousness in Sat Desh. The whole scheme was within the knowledge of the Supreme Father, and all the actions of Kal are also within His knowledge, and they are His Will.

(7) It was the Supreme Father Radhasoami Dayal's Mauj that dissident groups appear and create difficulties to the Parent Soami Bagh Satsang. It was His Mauj that Dayal Bagh should

move in across the street and create disturbances. Dayal Bagh's opposition is such that they have bought out properties on all sides of Soami Bagh, and they have also attempted to gain the Soami Bagh property itself. A few years ago, they objected having Soami Bagh's drain water passing over their property, although it was the natural course of drainage.

(8) Maharaj Saheb hinted in one of His Discourses that in the future, Satsang would be televised and broadcast in such a manner that Satsangis all over the world could, at a moment's notice, both hear the Discourse of the Sant Sat Guru and have His *darshan*.

(9) Satsang chants consist of words written by the Sant Sat Gurus and the music has also been approved by the Sant Sat Gurus. The performance of these chants by those who are trained and who understand the significance of each musical phrase is very uplifting to the listener. It is more than mere music. Each chant has a significance beyond the physical plane. The rendering of these chants by those who are untrained will not result in the same efficiency as the rendering of these chants by those who are experts.

(10) Each Sant Sat Guru manifested a certain characteristic in His relation to Satsangis. The characteristic of Soamiji Maharaj was that of the Father. He was quite severe and stern. Huzur Maharaj's characteristic was that of the Mother. He was affectionate towards all Satsangis and granted their every wish. Each Satsangi was able to obtain Prashadi direct from Huzur Maharaj and they were permitted to touch His Feet. Maharaj Saheb's characteristic was that of the school-master. He was over six-foot tall and carried a very broad chest. He had been an athlete, many feared Him for His size and severity. He did not permit Satsangis to touch His Feet. A story is told how a Satsangi attempted to touch Maharaj Saheb's feet while He was walking through a crowd. Maharaj Saheb gave the man a kick, and, with His enormous strength, sent him flying through the crowd like a foot-ball. Maharaj Saheb was a great enforcer of order and discipline. It was He who formed the Central Administrative Council and the

Rodhasoami Trust. Babuji Maharaj's characteristic was that of a friend. He gave out in His Discourses the right from the wrong, but it was left to each Satsangi to follow or not His precepts. Babuji Maharaj never ordered anyone what to do. He forbade the touching of His feet or any part of His garment. Huzur Maharaj once said that Babuji Maharaj would not allow obeisance to His feet, but that a single glance from His eyes would give more solace and balm than the obeisance at the feet. Soamiji Maharaj proclaimed that greater spiritual help would be given after Him. Thus it was that each succeeding Sant Sat Guru gave greater spiritual help than the previous Sant Sar Guru. Kakko Babu, the Joint Secretary of the Council, described how no one could stare more than half a minute into the eyes of Babuji Maharaj. Such was the great light emanating from Him. Babuji Maharaj permitted the touching of His feet only after He was confined to bed. At that time, any Satsangi was allowed to approach Him and touch Him.

(11) In Treta Yuga and Dwapar Yuga, when Brahm or Kal was the highest manifestation in physical form, there was opposition to the teachings of Brahm. The opposition was by the lower mind (Pindi Mana) against the higher mind (Brahmandi Mana). This opposition to the teachings of Brahm manifested in warfare and slaughter, which was permitted by him. So it was that both Rama and Krishna indulged in bloodshed and many were killed. In the end, the higher mind, Brahm, won. In Kali Yuga, Sants and Param Sants have manifested. They abhor bloodshed and would rather be slain than slay. In this Yuga, there is also opposition to the teachings of Sants. It is the opposition of Brahm or Kal against Dayal. The intensity of opposition experienced by Radhasoami Faith is much greater than the opposition experienced by Brahm in Treta Yuga and Dwapar Yuga. However, since Sants do not permit warfare and the shedding of blood, the opposition has manifested in other channels: opposition between Satsangis, opposition from dissenting groups of the Radhasoami Faith, and litigations and judicial disputes, etc. Babuji Maharaj had hinted that opposition to the Radhasoami Faith will continue to increase. A time will come when the opposition will be very great. The opposition

will grow in size from that of mere individuals, to groups, and finally at the Government level. A time will come when even the Government will oppose the growth and existence of the Radhasoami Faith, and that will be the most difficult time. The present opposition by the dissentients is the Mauj of the Supreme Father. The initial victory will be of Kal's; but, the final victory will be of Radhasoami Dayal's.

(12) Soamiji Maharaj exclaimed : "I have made a lion and a goat drink water side by side at the same place". Only in the presence of the Sant Sat Guru can this be expected. During the period of Interregnum, disturbances between Satsangis must exist and it is the time chosen for undesirable propensities to manifest and be eradicated.

(13) Sant Das was deeply concerned that no biography of Maharaj Saheb and Babuji Maharaj existed. Unfortunately, there was no one in the Satsang capable of writing a biography of Maharaj Saheb, and the only available material on the life of Maharaj Saheb was dictated to Sant Das by Babuji Maharaj and is presented in the Introductory Note to the "Discourses on Radhasoami Faith". Sant Das and a few Satsangis felt the need of a biography of Babuji Maharaj, the last Sant Sat Guru, to have personal recollections of Soamiji Maharaj, Huzur Maharaj, Maharaj Saheb and Buaji Saheba, on this earth. Babuji Maharaj was asked if He would dictate His own autobiography. To dictate His own autobiography, Babuji Maharaj refused, but He consented to answer any questions posed to Him on the subject of His life and the Satsang. He also hinted that Sant Das may already have some notes on the subject. It was only then that it dawned upon Sant Das to undertake the work of compiling a biography of Babuji Maharaj.

(14) There was a marked change in the life of Satsang when Babuji Maharaj became confined to bed in 1943. Although He gave no further Discourses in Satsang after His confinement, several opportunities were made available to Satsangis which were strictly denied in the earlier period of Babuji Maharaj's reign. For the first time, Babuji Maharaj permitted Satsangis

to freely approach Him, to pay obeisance to His feet, to touch Him and to take His photographs.

(15) Whenever Babuji Maharaj was asked if He was the Sant Sat Guru, He would invariably reply : "All that I know is that I have sat at the feet of true Sant Sat Gurus and I have faith that one day I shall be taken to the abode of the Supreme Father". Sants never proclaim that they are Sants.

(16) When the "Jeewan Charitra Babuji Maharaj", Part I, was being prepared by Sant Das, he inserted chapters relating to almost all the dissenting groups such as Beas, Dayal Bagh, etc., and the controversies with Dayal Bagh. Before printing, Sant Das approached several qualified Satsangis to revise and review his manuscript and he received much criticism concerning the above-mentioned chapters. Most Satsangis were of the opinion that exposing the dissenting groups would bring suits of libel. As a result, Sant Das decided to await Babuji Maharaj's reactions when the chapters in question would be read out to Him for His approval. These chapters were read out to Babuji Maharaj, and He said nothing. Thereupon Sant Das drew Babuji Maharaj's attention and pointedly enquired if these chapters were to be retained or omitted. Babuji Maharaj exclaimed : "Why, what is the matter ?" Sant Das replied : "The dissenting groups might file suits against me". Dismissing this as nothing, Babuji Maharaj was pleased to observe, "Retain them. Let it be known to the world that the true Sant Sat Guru exists at Soami Bagh and that others are false gurus." This was the only time that Babuji Maharaj was heard to say that a true Sant Sat Guru resided at Soami Bagh. This conversation took place shortly before His departure and it served as encouragement to Sant Das to print further books revealing the schemes of the false gurus and dissenters of the Radhasoami Faith. It further assured Sant Das that it was the wish of Babuji Maharaj that dissenting groups be exposed.

(17) Doctor Umrao Raja Lal expressed to me : "What is going on today (referring to the Agra lower court judgment against Soami Bagh) is proof of the sublimity of this Faith."

(18) When the Dayal Bagh group in Ghazipur, under Sri Kamta Prasad Sinha, became autonomous and broke away from the Parent Satsang in 1910, they strongly emphasized that no contact from Soami Bagh was desired, that Soami Bagh was to stop all further correspondence with any of their people, and that no announcement of Bhandaras etc., was to be sent to them. Initially, however, announcements were by mistake sent from Soami Bagh to a few of their members, and in turn the Ghazipur people expressed strong disapproval for such negligence. Today, the Dayal Bagh people have reversed their position. They wish to be involved in the affairs of Soami Bagh, and they desire to claim back the Soami Bagh Satsang properties. They are presently continually interfering with the actions of the Parent Satsang.

(19) When Soami Bagh appealed to the Privy Council of London to review the findings of the Indian courts in the litigation brought on by Dayal Bagh, the Dayal Bagh people sent no representative to England to support their stand. They felt completely confident that the Privy Council would not reverse the judgments of the two lower courts. A Soami Bagh delegate was, however, sent to England for representation in court. When the Privy Council finally passed judgment in favour of Soami Bagh in 1935, the shock was so great to the Dayal Bagh guru, Sahibji Maharaj, it is said that he never fully recovered. Within two years, he died remorseful of not having sent a representative to England. The following analogy may be made : At the time of the final judgment, Kal will be left behind in the regions of Brahmand.

(20) The leading secular purpose of Maharaj Saheb's reign was to consolidate the Satsang property through the establishment of the Central Administrative Council and the Radhasoami Trust to assist the Sant Sat Guru in the administration of the Satsang properties. The leading secular purpose of Babuji Maharaj's reign was to establish the supremacy of the Council under the immediate authority of the Sant Sat Guru.

(21) One of the chief differences between Sardar Sawan Singh and Sardar Kirpal Singh is that the latter did not pay obeisance at the Holy Samadh of Soamiji Maharaj. He did

not touch his head to the sandals of Soamiji Maharaj, but simply nodded his head.

(22) Sant Das has the six bottles of Charnamrit of Soamiji Maharaj, Huzur Maharaj, Maharaj Saheb and Buaji Saheba and the Charnamrit powder left by Babuji Maharaj. It is out of this stock that he has been supplying Charnamrit to the American Satsangis and those Indian Satsangis who request him for it. The labels on the bottles were in Babuji Maharaj's own hand-writing, and read as below :

महा पवित्र	महा पवित्र	महा पवित्र	महा पवित्र
चरनामृत	चरनामृत	चरनामृत	चरनामृत
स्वामीजी महाराज	हुजूर महाराज	महाराज साहेब	बुआजी साहेबा

Translation

Supremely	Supremely	Supremely	Supremely
Sacred	Sacred	Sacred	Sacred
Charnamrit	Charnamrit	Charnmrit	Charnamrit
of	of	of	of
Soamiji	Huzur	Maharaj	Buaji
Maharaj	Maharaj	Saheb	Saheba

(23) In the early regime of Babuji Maharaj, He acted with great severity and was seldom approached by Satsangis. In the final years of His life at Soami Bagh, when He was confined to bed, He granted to Satsangis their every wish. He freely gave out Prashadi of His own used articles and He granted audience at all hours of night and day. Shortly before His passing away, Satsangis in great number would swarm in His room for *darshan*, and they would not yield to His wish to be left alone even when force was applied. Babuji Maharaj gave no fore-warning of His departure. His last words were : "After my departure, you will receive more Grace...Daya...Daya...Daya." Following His departure, His body was exposed for three days for all Satsangis to pay homage and have His last *darshan*. His body was cremated at Radha Bagh.

(24) Sant Das' first important duty in the Satsang was to record Babuji Maharaj's Discourses. Each Discourse of one hour

would require eight hours to reproduce satisfactorily from memory. Time had to be found every day for noting the Discourses and Sant Das would not retire until it was complete. He realized that each unrecorded or unfinished Discourse of Babuji Maharaj would be lost for ever. Babuji Maharaj's Discourses were recorded prior to His confinement to bed. After His confinement, the publishing of His Discourses was started.

(25) The Supreme Being Radhasoami Dayal in the body of Soamiji Maharaj chose to take birth and reside in the worse district of Agra. Panni Gali was located in the oldest part of town, and in the section of crime and prostitution.

(26) One of the tests of a true Satsang is the presence of continual conflicts of personalities. These conflicts give opportunity for the individual Karams to manifest into kinetic form and be eradicated. During the period of Interregnum, these conflicts become aggravated. But in the presence of the Sant Sat Guru, equilibrium is maintained.

(27) "Jeewan Charitra Babuji Maharaj", Part III, was written after Babuji Maharaj's departure, and was published mainly at the request of Satsangis to give a clear account of Babuji Maharaj's last days. Since this could be presented in a relatively fewer number of pages, Sant Das hit upon the idea of publishing the letters of Babuji Maharaj to Satsangis (also subsequently published in the H. & T).

(28) Chapter 16 of the "Jeewan Charitra Babuji Maharaj", Part III, contained matters relating to Buaji Saheba and Her role as the successor to Maharaj Saheb. Chapter 15 of the same book presented several interesting historical notes on the Radhasoami Faith. For example :

- (a) The Agra Fort fell to Aurangzeb on 8 June 1658, and the way for the English rule was paved.
- (b) In the year 1818, English rule was completely established in India. It was in that year that Soamiji Maharaj was born in Agra.
- (c) In the year 1858, Queen Victoria decreed freedom of religion in India. It was in that year that Huzur

Maharaj came to Soamiji Maharaj, which ultimately resulted in the establishment of General Satsang in 1861.

(d) Five English monarchs, viz., Victoria, Edward VII, George V, Edward VIII and George VI, ruled over India. In that same period, there were five Sant Sat Gurus, Soamiji Maharaj, Huzur Maharaj, Maharaj Saheb, Buaji Saheba and Babuji Maharaj in the Radhasoami Faith.

(e) On October 17, 1949, the constituent Assembly of India passed and approved the second reading of the Indian Constitution. A newspaper article revealed heated discussion in the Assembly. That very evening, Babuji Maharaj had fever, and at midnight, He departed from this world.

(29) To this Chapter, the following might be added :—

(f) On January 21, 1961, the Centenary of General Satsang was celebrated at Soami Bagh on Basant Panchmi day. That same day, great celebrations were being staged at Delhi welcoming Queen Elizabeth II of England to India. Throngs of cheering crowds lined the 12 mile road between Palam Airport and Delhi. At the same time, celebrations were going on in the U. S. A. at the inauguration of President Kennedy.

(g) From the worldly point of view also, the year 1861 was extraordinarily propitious in the history of India. It saw the birth of many stars who were to shine brilliantly in the firmament of India's normal life in the spheres of poetry, music, education, law and politics.

(30) The following appeared in a Bombay weekly, "Blitz", dated Jan. 26, 1961 :—

"Basant Panchmi, the gay and gaudy Goddess of Spring, transformed, on the morning of Jaunay 21st. 1961, the Indian capital (New Delhi) into a mighty and magnificent million flowered bouquet for the charming young Queen of England (Elizabeth II) and her handsome consort, Prince Phillip, Duke of Edinburgh. The whole from Palam Airport along the 12 mile route to Rashtrapati Bhawan — acclaimed as New Delhi's greatest ever — presented a

riot of colour and people some million and half of them, the women clad in the brightest flaming yellows.

Nehru, the Prime Minister of India, said the previous evening, "Tommorrow is Basant, the Festival of Spring, and we consider it a good augury that it should mark both the inauguration of a new President (Mr. Kennedy) in the United States and the arrival of Queen Elizabeth on our land."

(31) The coming and going of Sants from this world is a moment of enormous downpour of Grace and Mercy. This Grace, however, is not understood by the world at large, for it manifests in the form of calamities, famines, diseases, wars, etc., all of which is designed to break the Jiva's love for and association with this world.

(32) The Surat (spirit) in the human body, with its seat at the Tisra Til, maintains the equilibrium of the whole frame. In the absence of spirit, decomposition of the body takes place. In the human body are to be found both the highest nectars and deadliest of poisons, but by the presence of the spirit at its seat, balance is kept between extremes and the constituents of the frame are sustained at a higher level of spirituality than in the absence of the spirit. When the spirit leaves the body, conflicts and decomposition set in and the constituents of the human body return to their individual levels of spirituality, i. e., the natural elements of the earth. When this lower level of spirituality is attained, i. e., full decomposition has taken place, a new equilibrium is reached, and further deterioration will not take place. Satsang may be likened to the human body. The centre of spirituality of the Satsang is the Sant Sat Guru, whose essence is one with the Surat in the body. Like the Surat, it is He who attracts kindred spirits and uplifts their level of spirituality. In the Satsang exist extremes of conflicting personalities, similar to the nectars and poisons in the human frame, but the attraction of the Sant Sat Guru maintains order and equilibrium. Each member of the Satsang is lifted to a higher level of spirituality by His very presence.

Upon the departure of the Sant Sat Guru, a process likened

to the decomposition of the human body takes place. Those extreme personalities which are kept in check in the presence of the Sant Sat Guru then assert themselves, and conflicts arise. After the departure of the Sant Sat Guru, the level of spirituality of each member of the Satsang returns to its plane of equilibrium. Hence human propensities which lay dormant in the presence of the Sant Sat Guru become kinetic in His absence. The cumulative effect of these conflicts results in the decomposition of the Satsang, so to say. The Interregnum is the time when divergencies take place, schismatic groups are formed, and pseudo gurus attract sections of the members of the Satsang. Others lose interest and turn away. The large congregation which formed the Satsang at the time of the departure of the Sant Sat Guru must be reduced to a mere handful of faithful devotees, who will recognize and serve the next Sant Sat Guru. Those who have broken away from the Satsang during the Interregnum period are given the opportunity to work off their evil propensities and their worldly desires. When these attributes are eliminated, they will once more be attracted to the Sant Sat Guru. It is the Mauj that this cycle occur. When the Sant Sat Guru manifests Himself, He will attract fitted ones even from antipodes.

(33) Two incidents in the life of Soamiji Maharaj exemplify His sternness. Once He slapped a Satsangi in the face for having fallen asleep in Satsang. He inquired, "Have you come here for Satsang or to sleep?" At another time, He ordered Huzur Maharaj out of His house. Huzur Maharaj, due to yearning for *darshan* of Soamiji Maharaj, went next door, and from the roof re-entered Soamiji Maharaj's house. Soamiji Maharaj, seeing him, threw His slippers at Huzur Maharaj exclaiming, "Are you not able to follow My orders?"

(34) It was necessary that the litigation between Soami Bagh and Dayal Bagh reach the Privy Council of London so that the King of England and Emperor of India himself define, according to Maharaj Saheb's intention, the position of the Sant Sat Guru and the Council.

His Majesty's order is given below :--

At the Court at Buckingham Palace

The 29th day of March, 1935.

Present,

The King's Most Excellent Majesty

Lord President

Mr. J. A. Lyones

Lord Mottistone

Sir George Claus Rankin

Mr. Secretary Thomas

WHEREAS there was this day read at the Board a Report from the Judicial Committee of the Privy Council dated the 5th day of March 1935 in the words following viz. :—

“Whereas by virtue of His late Majesty King Edward the Seventh's Order in Council of the 18th day of October 1909 there was referred unto this Committee the matter of an Appeal from the High Court of Judicature at Allahabad between (1) Patel Chhotabhai since deceased (2) Daya Ram (3) Babu Gurmauj Saran alias Moti Ram Appellants and (1) Jnan Chandra Basak (2) Babu Anand Sarup (3) the Radhasoami Satsang Sabha, Dayal Bagh (4) Rai Saheb Madhav Prasad (5) Rai Bahadur Sudarshan Singh Seth (6) Babu Maharaj Kishore Khanna (7) Lala Jagmohan Das since deceased (8) Gulab Rai (9) Lala Tota Ram Respondents (Allahabad Appeal No. 36 of 1929 ; Privy Council Appeal No. 70 of 1932) and likewise a humble Petition of the Appellants setting forth that on the 17th March 1924 the Appellants Nos. 1 and 2 filed a Petition of Plaint in the Court of the Additional Subordinate Judge of Benares praying (amongst other things) (1) for the grant of declaratory Decree to the following effects :— (a) That the so-called Radhasoami Trust administering the properties shown in the schedule marked A is not, in law, a legal and valid Trust, nor of the kind or nature alleged by the defendants; (b) That the said trust, if any, is not a trust created or existing for public purpose of a charitable or religious nature or one to which the provisions of Act XIV of 1920 apply ; (c) That the respondent No. 1 or No. 2 or any follower or followers of respondent No. 2 represented by respondent No. 3, individually or collectively, possess no interest in the alleged trust or in the properties administered by it or in the affairs of the Satsang and its branches attached to the Radhasoami Central Administrative Council : that the Court of the

Additional Subordinate Judge on the 30th November 1926 passed a decree dismissing the suit and awarding costs to Respondents 1 and 3 ; that the appellants appealed to the High Court : that the High Court on the 12th June 1929 passed a Decree dismissing the Appeal : that the Appellants obtained leave to appeal to Your Majesty in Council : that the 1st Appellant died on the 8th July 1933 and by an order of the High Court dated the 27th October 1933 it was stated that none of his heirs had applied to be brought on record and in their opinion his name should be struck out from the array of Appellants : And humbly praying Your Majesty in Council to take this Appeal into consideration and, that the Decree of the High Court dated the 12th June 1929 be reversed altered or varied and for further or other reliefs.

“The Lords of the Committee in obedience to His late Majesty’s said Order in Council have taken the appeal and humble Petition into consideration and having heard Counsel on behalf of the Appellants no one appearing at the Bar on behalf of the Respondents Their Lordships do this day agree humbly to report to Your Majesty as their opinion that this Appeal ought to be allowed the Decree of the High Court of Judicature at Allahabad dated the 12th day of June 1929 and the Decree of the Court of the Additional Subordinate Judge of Benares dated the 30th day of November 1926 respectively set aside with costs and in lieu thereof that a Declaration ought to be made in accordance with Paragraph (1) sub-paragraphs (a) and (b) of the Prayer in the Petition of Plaintiff.

“And in case Your Majesty should be pleased to approve of this Report then Their Lordships do direct that there be paid by the first three Respondents to the Appellants their costs of this Appeal incurred in the said High Court and the sum of £ 718. 15s. 11d. for their costs thereof incurred in England.”

HIS MAJESTY having taken the said Report into consideration was pleased by and with the advice of His Privy Council to approve thereof and to order as it is hereby ordered that the same be punctually observed, obeyed and carried into execution .

Whereof the Judges of the High Court of Judicature at Allahabad for the time being and all other persons whom it may concern are to take notice and govern themselves accordingly.

M. P. A. Hankey.

(35) American Lady Satsangis visiting Soami Bagh will be accorded by Sant Das the same hospitality as gentlemen Satsangis. Ladies would have the further advantage of visiting as they desired many homes in the Garden, which is not permitted to a gentleman according to the customs of India. Satsangi ladies should altogether dismiss the idea that they would be treated in a different manner from gentlemen Satsangis. Each is treated according to his or her custom.

(36) Pseudo-gurus and others may well be sincere in their teachings. Even at the plane of Antah-karan-Ghat, there exist sub-division and Shabds which closely resemble the sub-divisions and Shabds of the whole creation. Often times, internal visions and experiences of Kal and Maya are experienced by persons in extant religions or dissenting groups of the Radhasoami Faith. When these same persons join the parent Radhasoami Faith, the visions of Kal and Maya disappear, and the devotee questions the efficacy of the Faith. It is a great blessing, however, to be rid of these illusory experiences which tie a devotee to a low plane. When a devotee joins the Radhasoami Faith, the utterance of the Holy Name Radhasoami will immediately sever bonds which a devotee might have acquired with the attar regions of Pind.

(37) The ascension of the Surat (spirit) may be likened to travelling in a compartment of a fast train with all the windows closed so that no exterior light may be seen. Because the windows are closed the passenger has no feeling of movement. He believes the train is stationary. The disciple, therefore, believes he is making no progress. Occasionally, however, special Grace is conferred on a devotee and appearance of portions of higher regions are seen.

(38) All items touched by a Sant Sat Guru become highly spiritualized and aid in one's spiritual progress. The mere glance of a Sant Sat Guru produces elevation in the Surat in a Jiva, although the latter may not be sufficiently advanced to be aware of the Grace conferred.

(39) A devotee will know the Sant Sat Guru by His *darshan* and Discourses. For advanced souls, *darshan* alone

is sufficient. It was Babuji Maharaj who introduced Maharaj Saheb to Huzur Maharaj. At the instant that Huzur Maharaj's gaze fell upon Maharaj Saheb, His (Maharaj Saheb's) Surat was attracted to the Third Til so quickly that He began to fall. It was Babuji Maharaj who supported Him.

(40) The Antah-karan-Ghat, or Heart centre at the solar plexus, is the central ganglion in the human body. It is at this centre that emancipation of a Jiva must begin. India is located in the central part of the world and it is also shaped like a heart. The centre of India is Agra, i. e., Agra is equidistant from the traditional boundaries of India. Also, Panni Gali is located in the centre of Agra, in the oldest and most congested portion of the town. Radhasoami Nam exists in the innermost of everything, and there is no part of creation where the Name Radhasoami is not heard. Hence the Supreme Being Radhasoami Dayal in Soamiji Maharaj chose to be born and to live in Panni Gali, located in the innermost centre of the earth.

(41) Radhasoami Faith teaches the opposite of principles accepted by the world at large, and is therefore badly received by Sansaris (worldly people). It is normal that a devotee of Radhasoami Faith be subjected to calamities, illnesses, family quarrels, and financial difficulties. These moments of difficulty are even desired by true Parmarthis for it is mostly during times of calamity that they experience moments of precious Grace from the Sant Sat Guru. Such calamities and difficulties experienced by a devotee are an index of his progress on the Path. On hearing this, the worldly people are aghast and condemn the Radhasoami Faith.

(42) Soamiji Maharaj and Maharaj Saheb were rather hot-tempered. Huzur Maharaj and Babuji Maharaj were of cool temperament. The Sant Sat Guru acts and behaves in this world as an ordinary human being, and like human beings, He is subject to the ten senses. He shows, at times, anger and even greed but these attributes are all manifestations of Grace and are beneficial to the devotee.. One must meet in person the Sant Sat Guru, and have His *darshan* and hear His Discourses to have faith in Him. After strong faith and belief have been established that the Sant Sat Guru is the incarnation of Radhasoami Dayal, His action

of whatever nature they may be, will not create doubts in the mind of the devotee.

(43) Sant Das was on 24 hour attendance on Babuji Maharaj, and he used to read to Him for hours at a time to keep His mind occupied. It was the Mauj that a young girl who was the daughter of an old Satsangi of Huzur Maharaj's time, and who was a graduate, desirous of reading to Babuji Maharaj, was able to replace him, which permitted Sant Das to prepare the books of "Jeewan Charitras of Babuji Maharaj".

(44) Following Babuji Maharaj's confinement, Dr. (Miss) H. C. Cama, M. A., M.Sc., Ph.D., alias Sant Pyari, who has been in the U.S.A. for a pretty long time on an assignment by the U.N.O., pleaded to Babuji Maharaj that He give one more Discourse, for she had never heard a Discourse of His. Babuji Maharaj replied, "No, my life's work is over".

(45) Babuji Maharaj once observed, "Those who are under my direct orders are kept away from me". An analogy may be made as follows : If a person is seriously ill, he is placed in the hospital for direct supervision of the doctor. But if the patient is showing gradual signs of progress, he is allowed to stay home, and constant supervision is not required.

(46) It was prophesied by the second guru of Dayal Bagh, viz., Sahibji Maharaj, that many Americans would come to their faith on or about the occasion of Basant Panchmi centenary in 1961. Therefore upon expiration of the copyrights in 1959 held by Soami Bagh, they hastily translated and published the six parts of Prem Patra. They are presently disappointed because Americans have not joined their group, and the prophecy of their guru has failed. Since Americans have, however, been attracted to Soami Bagh, this is another reason for their recent increase in enmity against Soami Bagh.

(47) The present Interregnum period has permitted the publication of several books both in English and Hindi for the benefit of Satsangis which would not be possible in the presence of the Sant Sat Guru.

(48) Sant Das was absent at the precise moment of departure of Babuji Maharaj. Although he had been in attendance on him 24 hours a day, he was not in Babuji Maharaj's room at that moment. Sant Das's wife had begged him to inform her when the time of His departure drew near, so that she might on last time come to His bed for *darshan*. On the evening of 17th, doctors had been nursing Babuji Maharaj who had developed fever, and many persons feared that His last moment had come. Sant Das, however, thought He would get better when everyone left the room and He was allowed to rest. At about midnight, Sant Das approached the bed of Babuji Maharaj. At that moment, he experienced sudden electric currents which seemed to be receding quickly on the body of Babuji Maharaj. These currents attracted Sant Das to the extent that he felt as if he would fall on the bed of Babuji Maharaj. It was at that moment that Sant Das realized Babuji Maharaj was departing and he remembered his wife's request. He ran to wake her. When he returned a few minutes later, Babuji Maharaj had passed away, and Satsangis were already gathered about His bedside.

(49) Mrs. Annie Besant and Colonel Alcott had attended the Satsang of Huzur Maharaj. They showed great interest in Sant Mat. But their friends dissuaded them from joining the Satsang. They continued their interest in Theosophy, but never turned towards the Radhasoami Faith again.

“When Kabir Saheb unfolded to Brahma the hidden secrets of higher regions, the latter evidenced his desire to seek Sat Purush. But he was beguiled by Kal, and he succumbed. Then what can Jivas do to seek Sat Purush without the grace of the Sat Guru?”

(Bachan 6, Part 2, Sar Bachan Prose)

(50) All inter-continental airlines will serve, at no extra charge, vegetarian meals to passengers who place prior requests. The airline should be informed a few days before scheduled departure. Hence there is no further need to fast while travelling.